



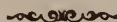
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THE MISSIONARY HERALD.

VOL. LXVI.—JULY, 1870.—No. VII.



HOOELI AND CHOONKOOSH (EASTERN TURKEY).

BY REV. C. H. WHEELER.

HOOELI is a village of some 3,000 Armenian and 50 Turkish inhabitants, ten miles south from Harpoot; and Choonkoosh is a city of about 6,000, chiefly Armenians, among the Taurus Mountains, some forty miles further south. Those who care to know more of these places, and the evangelical work in them, than can be given here, are referred to "Ten Years on the Euphrates," and especially pages 137, 235, and 275, and onward.

A recent tour with Mr. H. N. Barnum, and the members of the Harpoot Evangelical Union, over the same ground traversed by Mr. Dunmore and myself upon my first missionary tour, twelve years ago, brings so vividly to view the *beginning* and the *end* of the missionary work in those two places—the wide difference between the now and the then of our missionary experience—that I cannot resist the temptation to place those two extremes, one of them illustrated, upon the pages of the Herald.

Then, money purchased the privilege of sleeping in an old tumbledown stable in Hooeli, and Turkish authority saved us from *real harm* by mob violence, but not from being thrust out into the rain and darkness by a mob of women in Choonkoosh. The story of these years of struggle between the powers of light and of darkness were enough to fill a volume with illustrations not only of missionary life in its different phases, but also of Turkish rule, and of the ways in which, with little or no official prestige, we harmless doves and wise serpents of missionaries must, if at all, secure our own rights and those of the chosen few who, amid surrounding ignorance and superstition, and often in spite of fanatical hostility, would attain to gospel light and love. But those years are past now. Their record is in heaven; and, spite of all their trying, often sad experiences, more from the imperfections of the friends than the opposition of the enemies of the gospel, their review brings little beside cheer.

A Bible opened a spiritual work in Perchenj, three miles this side of Hooeli, and the love of Christ led those enlightened ones to labor for Hooeli, and to suc-

ceed where mere missionary effort had failed. The first home missionary from Perchenj, having graduated from Harpoot theological seminary and spent a year in laboring in a distant missionary field, — his seminary-vacation labors having, meanwhile, been richly blessed to Hooeli, — has within a few weeks been recalled, and become pastor of a newly-formed church in another village, where, in 1857, there was little or no gospel light. The present chapel in Hooeli is their *second* one, built to replace the first (which was too small), and to seat 700¹

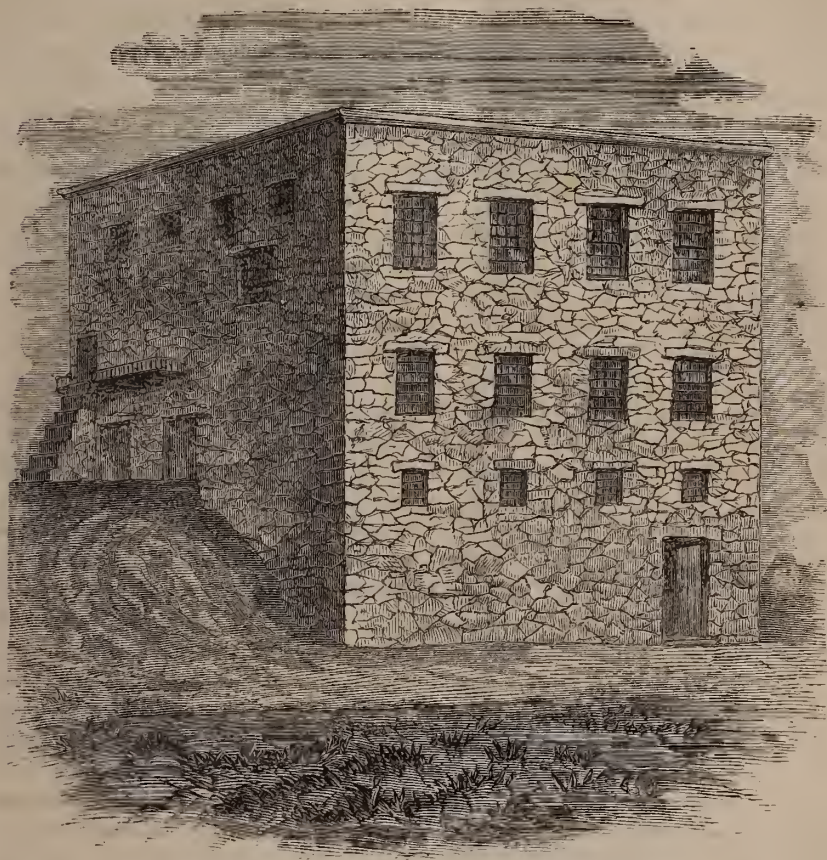


CHAPEL AND SCHOOL-ROOM AT HOOELI.

people; and though not always filled (any more than are churches of *the same size*, arranged to seat *less than half as many* at home), it is none too large for that now independent church, — independent, indeed, of all pecuniary aid two years before their organization as a church, — who now, with an intelligent and earnest young pastor to guide them, have, as we hope, but begun their work of evangelism in their own and surrounding villages. We hope it was *sanctified* emulation which gave their pastor \$11 per month in place of \$8, paid by the Perchenj church to theirs. In the two school-rooms beneath the chapel they sustain two good schools, one for each of the sexes. And had any one been present, even from “Pittsburg,” to see with what ease and cheerful courtesy

¹ The “chapels,” here and at Choonkoosh, are in the *upper* stories, and have in each a double row of windows on the left-hand side. The Hooeli doors enter a large open court, from which doors on the ground-floor lead to the two school-rooms, a flight of stairs also leading to the chapel on the second floor. In the Choonkoosh building, the upper left-hand door leads to the chapel, the one immediately below it to the pastor’s stable, and the one at its right to his house, which is in the second story. The door in the lowest story leads to a large school-room. The Hooeli building (of *mud*, dried) is on a corner lot, and that in Choonkoosh (of unhewn stone) has a street on its two opposite sides.

the scores of guests were assigned and cared for on the day of ordination, a few weeks since, they, if not yielding the palm for skill in that line, would at least have wondered how so much had been learned in so short a time. It was a glad occasion, and a *sad* one too, for within a few brief weeks more than 250 children had been borne from the homes of that village to the grave-yard.



CHAPEL, PARSONAGE, AND SCHOOL-ROOM, AT CHOONKOOSH.

As we went on our way from Hooeli to Choonkoosh, even nature seemed to us to sympathize with the change since those days of foundation-laying. Then, we rode chilled and shivering in a pitiless November storm of sleet; but now, though the season was nearly as late, sunshine and warmth made the journey a cheerful one, and all the more from the happy company of pastors and preachers, some with their wives, who were going — some to ordain, one to be ordained, and others to labor in the regions about and beyond Choonkoosh. No mob met us in the suburbs, nor did the old wonted cry — “Prote, prote,” tell of our passage through the streets; but, instead, we met a happy company, a committee of the whole, come forth to welcome and assign us to places of entertainment. “Where are our guests?” was their cry of disappointment at seeing less than two-score in place of the expected “hundred.” Talk approvingly, almost won-

derfully, of the "open doors of *other (Christian)* denominations, to receive guests in Pittsburg"! Why there probably were not a dozen houses in that Armenian and Mohammedan city where we should not have been welcome. Hold now, don't take this for too much! We only formed a church of sixteen members, and for a year at least shall be obliged to give some aid in supporting their pastor. That city is not converted yet; not a tithe of the work of evangelism is done; but our *missionary* work is so far done that its responsibility is thrown upon the church, with their native pastor, whom we shall aid in the work of planting another church as soon as possible.

Accompanying us was a mule-load of Primers, Bibles, Testaments, Anxious Inquirers, Saint's Rest, and other religious books, sold to them at wholesale, as foundation-stones for that second church, and means of their own growth in grace. The order — "Put in fifty Hymn-Books," shows that the quartette has not reached them yet, and the added "Four Grammars, and four Geographies," shows that the entrance of God's Word creates a desire for other knowledge. The ordination sermon, by Pastor Krikore, of Aintab, from — "My kingdom is not of this world," was well fitted to impress our minds with a sense of the glory of that kingdom and the blessedness of those who are permitted to be subjects of it, and to labor for its extension, whether in this or the home-land; but pre-eminently so wherever there is, as here, foundation work to be done.

Twelve years ago there was not one church *with a native pastor* in all this district, and those who professed love for the gospel were doing nothing for its support. Now there are sixteen such churches, eight of them fully self-supporting, and all so nearly so that of the \$3,012 (gold) annual expense for support of pastors and schools, they pay \$2,676, with our proportion constantly decreasing. Then, we had but eight out-stations; now, ten times that number; of the total expense of occupying which the people are paying two fifths. Then, the eight were occupied by uneducated men, in whose place we now have a force of 112, pastors, preachers, and other helpers, of whom 32 are graduates of the theological seminary, and about as many more have partially completed their course of study, while the remainder are far more intelligent than were the best in those days. And the good work is still going on. The more than 15,000 copies of the Scriptures, and some 32,000 copies of Primers and other books, added to thousands of tracts, which have been sold to the people, are being followed by others in increasing numbers, and are doing a work in educating the masses which must be seen to be appreciated. The one great want, now, is the general presence of the Holy Spirit, to make his own truth effective. We ask the prayers of all who love the cause, for his speedy coming.

THE BRAHMO SOMAJ.

[THE following article was prepared for the Herald some months ago, but has been crowded out from month to month by the pressure of other matter. Meantime most readers have seen some notice of Chunder Sen in England, which he visits under the auspices of the Unitarian Association; but they will be none the less interested in learning more of the movement in India, in which he is a conspicuous leader.]

The October number of the *Missionary Herald* for 1868, contained an article from the "Church Missionary Intelligencer" respecting the religious party in India called the "Brahmo Somaj." Since that time the sect has continued to attract much attention in India, and frequent allusions are made to it in the periodical literature of Christian lands. It is, however, safe to say in the United States, as the "Record" of the Free Church stated recently in Scotland: "Most of our readers know *something* about a certain religious sect called the Brahmo Somaj; but we are quite sure we are doing them no injustice in assuming that not many are at all *familiar* with its character and history." The "Record" therefore presented some statements on the subject, gathered from letters from India and an article in the "Calcutta Christian Advocate." It has since presented other facts, and many readers of the *Herald* will probably be glad to see extracts from that and from other publications so brought together here as to present a somewhat distinct view of the case.

The article in the "Intelligencer," already referred to as published in part in the *Herald* for October, 1868, traced the origin of this Brahmo movement back to Rammohun Roy, who, many years ago, renounced the popular idolatry of his country, professed to be a believer in one true God, accepted the morality of the gospel, but rejected the revelation of Jesus Christ as the Son of God, the sacrifice for sin, and the Saviour of the world, and adopted the Vedas as the foundation of his system, "assuming that the principle by which they were pervaded was a pure theism." "Eminent Hindus, in and around Calcutta, enrolled themselves as his disciples," and "the new sect changed its name from the Unitarian Church of Calcutta to that of the 'Brahmo Somaj'" — [Church of God]. Subsequently, about 1845-6, "it was discovered that the system taught by the Vedas was a kind of Sabeism, or worship of the elements — fire, air, water, and the sun." The Vedas were therefore abandoned, a paper revelation repudiated, and the book of Nature adopted in its stead. This, again, was found insufficient, and "the writings of Francis Newman now came in to aid these men"; and abandoning the book of Creation, they chose, instead of it, the book of Intuition." The Brahmo Somaj has become a power in India. English education destroys the faith of many in Hinduism, some embrace Christianity, but many settle down to Brahmoism, in some form.

But the Brahmo Somaj is not a united body. It split, some years ago, into two sections. The Free Church "Record" (for January, 1870), says: "What the whole church, with more or less of vagueness, apprehends, is that the Brahmo Somaj is a sort of half-way house between Hinduism and Christianity. We know something of the intellectual activity which prevails among the educated natives of India. We know, also, that the literature which has done so much to promote free-thinking in Europe, has been eagerly read in the East. And we are aware that, as a consequence of that and of other things, many have ceased to be idolaters without becoming in the true sense disciples of Christ. Some, however, have probably failed even yet to realize that a considerable party of those partially enlightened men have been trying to found an indigenous Indian church; and very few indeed, we are sure, remember with any distinctness this additional fact, that about six years ago that infant native church passed through the crisis of a disruption.

"The leader of the seceding party was Babu Kesub Chunder Sen, who has

ever since been the acknowledged chief of the *Progressive Brahmōs* — so called because they have shown an inclination not to stand at the negation point, but to approach ever nearer to Christianity. In fact, for more reasons than one, they may be called, in contradistinction to their colder brethren, the Evangelicals of the new religious community. . . .

“Dr. Mitchell states: ‘Our friends in the junior section of the Brahma Somaj are full of life and zeal. They have planted societies — churches, as they call them — throughout Bengal, in the North-West Provinces, the Punjab, Bombay, and Madras, in which, as they say, “hundreds congregate week after week, to worship the Holy God in spirit and truth.” *And theirs, they think, is the church — at least the Indian church — of the future.*

“More than a year has passed since this description was written; and the following, from the ‘Christian Advocate,’ of a much more recent date, will be read with intense interest: ‘The leading event of the quarter, from our present point of view, is the opening of the new church of the Progressive Brahmōs at Muchna Bazaar, Calcutta, on the 22d of August last. . . . No report is given of what was actually taught on the occasion; but a circumstance is mentioned about the praise, which is wonderfully significant.

“The manner in which God’s praises are sung in the new church deserves our commendation. ‘In the Adi Somaj [the residuary section] a professional singer (lately two) is engaged, and paid to do all the singing for the assembled Brahmōs. From a mere musical point of view, the singing may be regarded good; but then the fact that the same man spends the rest of his time in singing amorous hymns in praise of Krishna, etc., is enough to destroy any good purpose that the Brahmīc hymns might subserve. *In the new church, however, the leaders of the choir are all Brahmōs, and the members of the congregation join in God’s praise.*”

Two months later (March, 1870), the “Record” states: “This leader of the Progressive Brahmōs (Babu Kesub Chunder Sen) has occupied a prominent position among the educated natives of India for a number of years. He is evidently a man of remarkable capacity, and is sure, if spared, to exercise a great influence upon his countrymen, whether for good or evil. But the question of the kind of influence he is to exert is still uncertain. He is not a Christian, and therefore he is not expending his eloquence as a preacher of the gospel. And although he has not only ceased to be an idol worshiper, but shows inclinations, in various ways, toward revealed truth, yet the *via mediā* in which he is trying to walk is so full of temptations that his career as a religious teacher may after all prove to be a downward or abortive one. . . .

“It appears that one temptation to which Kesub is exposed is to accept for himself the worship which he refuses to Jesus Christ and the Hindoo idols. In a lecture delivered about eighteen months ago, on ‘Great Men,’ he claimed for the whole class, and by implication for himself, a kind of inspiration. The idea laid hold on the imaginations of some of his more ignorant disciples, and by and by two of his leading ‘missionaries’ charged him openly, in the newspapers, with accepting divine worship from his followers. Under this charge he remained for a long time suspiciously silent, thereby making himself the laughing-stock of his enlightened countrymen. At last, in answer to certain questions, the nature of which reveals the character of the impression which had gone

abroad about him, he proclaimed his disapproval of the devotion of which he had been the object, and asserted that no mere man can be a saviour from sin. The very fact, however, that such an extraordinary disclaimer had become necessary, shows how critical is the situation of one who turns his back on the oracles of God, and attempts to found a new sect with a new religion of his own.

“But the discussion about the amount of reverence due to Kesub gave rise to debate about another point, which is of much greater importance — namely, the amount of reverence due to Christ. So far as we understand the religion of the Brahmos, there does not appear to be any special originality about it. It is just what we have been familiar with in the West for years, as the faith of the Transcendental Unitarians. The church in Calcutta in which men like Martineau or Channing would find themselves most at home would certainly be that which has been recently built in the Muchna Bazaar. Such men do not despise Christ. On the contrary, they honor him as the greatest of the sons of men. And so also do the Progressive Brahmos of India. But just as from the utterances of Channing it is difficult to tell what degree of reverence he really thought to be due to Jesus, so it seems a point actually undergoing debate at this moment in the East, what place in the world’s Pantheon should be assigned to the Jewish Saviour.” . . .

“In regard to the future of the movement, we agree with the remark of a Calcutta missionary, Mr. Grant, who was present at the opening of the new church. ‘One of two things,’ he says, ‘must happen ere many years — either, (1) the movement will gather sufficient vitality to itself to burst the hard shell of negation in which it is now encased, to accept in form, as it shows signs already of accepting in spirit, the positive doctrines of Christianity, and so gradually work out a true Theistic Christian Church of India, of native growth, and not of foreign importation; or, (2) the highest and most spiritual minds will grow dissatisfied, drop off, seek *life* elsewhere, and gradually develop in the, at present, native Christian church a more earnest tone and more national form.’”

The 44th Annual Report of the Calcutta Church Missionary Association, as quoted in the (English) “Church Missionary Record,” says of the Brahmo Somaj: “It owed its birth to a variety of influences, of which mission influence was, without doubt, the most potential. In its progress it has borne manifold aspects, and given utterance to conflicting theories. Once it was Vedantist, then it repudiated all light but that of nature. At one time it proclaimed a God too kind to punish, then a God too just to forgive. Once it laughed at a divine incarnation, then it upheld incarnations by the thousand. For years its advocates boasted of their oneness, then they parted asunder and denounced each other. Such has been its course — a strange medley of contradiction and confusion! Those who once believed the movement must eventuate in the gospel have been disappointed. Time has shown that, *per se*, it has no real affinity with the gospel, and that its direct influence is certainly not to prepare men to receive the gospel. There is too much reason to fear that many of the most advanced members of the Somaj are further from the truth now than they were years ago. . . .

“Not a few, who were once zealous for Brahmoism, have surrendered their allegiance. Some appear to be drifting into absolute infidelity, if not atheism.

Others, of a more religious turn, are casting about for some other stay for their souls. Alas! the gospel of Jesus is the last thing they seek for or desire. Some are trying to construct an eclectic religion, which shall embrace certain elements of various forms of belief. On this spiritual raft they are disposed to intrust themselves in their voyage towards an unknown eternity. . . .

“One feature is pleasing, so far as it goes — there nowhere appears a sentiment of animosity against Christ; that is, the Christ of whom they form a conception. But it may well be questioned whether there is much in common between the ‘Christ of God’ and the ideal Christ whom they picture to their minds. True it is, that they cannot deny or resist the influence of the beauties of Christ’s character. They feel, instinctively, that such a being is worthy of love and adoration; but they cannot discern and will not admit his true divinity. They would probably give him the highest place in their pantheon, yet they repudiate the idea that there is ‘no other name under heaven given among men whereby we must be saved,’ than the name of Jesus Christ.”

The “Wesleyan Missionary Notices,” for December, 1869, publishes a letter from a missionary at Madras, in which he says: “I must confess that I am not very sanguine about the benefits which the cause of evangelical religion in India is to derive from the Brahma Somaj. We find the members of this community quite as averse to the humbling doctrines of the cross as the most bigoted heathen; nor do I think them practically nearer the kingdom of heaven than those who ignorantly worship an image made with hands.”

From reports in recent India papers, of the last anniversary of the Brahma Somaj, it appears that during the last Brahmie year, sixteen Somajis were formed, the most distant one being near Cashmere; that the missionaries of the body, “at present ten,” “visited more than twenty-seven stations during the year”; and that the amount of money collected for the year had been 12,860 rupees.

The “New York Independent” (of March 17), states: “Mr. Dall, the Unitarian missionary at Calcutta, says that his connection with the Brahma Somaj is becoming nearer and more intimate every day. What used to be read as the ‘Covenant or Platform of Principles’ is not now presented, and the man who joins the Brahma church is asked to respond affirmatively to a statement like the following: ‘I believe in the free religion of the only God, Brahma Dhurma. I do now become a member of the Brahma Somaj of India, as seeking to realize the brotherhood of man.’ Mr. Dall has been informed that every man is welcomed to the fraternity who will only worship Him whom Jesus directed to worship.”

The “Bombay Guardian,” of February 19, refers to the same matter, and states: “The Rev. Mr. Dall, Unitarian missionary at Calcutta, has always taken a great interest in the Brahma Somaj, and manifested his cordial sympathy with the movement. He has done his best to make the progressive party in Calcutta acquainted with the writings of Theodore Parker and similar authors, and has doubtless seen much fruit of his labors. The last number of the ‘Indian Mirror’ contains a letter from him, in which he addresses the editor, not as ‘My dear Sir,’ but ‘Brother’; and asks to be allowed to show, that in the theism of Jesus is the truth of God.”

Extracts are given from Mr. Dall’s article, in which he speaks of his great

interest in the Brahmo movement, — “this pure, Theistic Church of God the Father,” — of his having been allowed to plead, in the “Mirror,” “the claims of Jesus to stand *primus inter pares* among the known benefactors of humanity, as our best guide and comforter in doing good, unrequited and unthanked,” and asks to be allowed also to plead for him as “the Old Master in religious thinking as well as working.”

The “Guardian” then says: “Now what is the reward that Mr. Dall receives from his brother for this laudation of theism, and this excessively humble claim put forward for Jesus, *primus inter pares*, first among equals, the great teacher of Theism? Our readers will be astonished. All that the Baboo has to say in reply is this: ‘Mr. Dall, as well as a Voishnava, will highly oblige us by not sending any more letters of this kind for publication in future. We shall always be glad to receive communications on general subjects, but we are decisively against sectarianism of every kind.’

“This surely is a very unkind cut. The Voishnava had written a letter extolling Chaitanya. The Unitarian missionary had minimized the claims of Christianity to what would seem an alarming extent to ordinary Christians; had asked that Jesus should be regarded as simply somewhat more advanced than certain of the old masters, Plato, and Krishna, and Mohammed, and Boodh; had rested the title of Jesus to the regard and confidence of the Somajists on the fact that he had taught the unity of God and the law of love to God and to man; said not a word about Christ as the Way, the Truth, and the Life, the Saviour of mankind, the Sacrifice for sin, the one Mediator between God and man; the offense of the cross was kept entirely out of sight; it is very much as though a *carte blanche* were offered to the Bengal theists, to be filled up with any Christ they pleased, so that he were *primus* among the *pares*, Plato, Mohammed, and Krishna; and yet, in return for all this generosity, the Baboo snubs him in this cruel way.”

WOMAN'S WORK — INCREASING CALLS.

SINCE the formation of the Woman's Board of Missions it has become more and more apparent that the time had come for such an agency, in connection with the foreign missionary cause. The Central Turkey Mission, at its recent annual meeting, in April, voted to request the Prudential Committee to send to that field, as soon as may be, three single ladies, in addition to those [four] now so successfully employed” there. The mission letter speaks of “a change of views” respecting the employment of such laborers, and of “a wide field of usefulness for them among women and children” there; and states that “every year's experience shows more and more clearly, that this kind of labor is greatly needed, and is productive of the happiest results.” A letter from Mrs. Coffing, in the Woman's Work department of this number of the Herald, indicates, in some measure, both what the work is and what results may be expected from it; and it will be noticed that she expresses the feeling that many more women than the mission calls for, of the right stamp, might be at once most usefully employed in Central Turkey.

It is gratifying to notice, — as donations to the Woman's Boards at Boston and Chicago, acknowledged in the Herald from month to month, clearly show, — that interest in and contributions to these Boards are extending and increasing. It is to be hoped that their ability to support laborers and schools will keep pace with increasing opportunities; but it may be well that the attention of women in churches that will still cooperate with the American Board should be directed to this prospect that calls will increase, and that if there be with them a willing mind, He who goes before his people, in all wise movements for the world's salvation, is likely to provide opportunities for the judicious employment of all that they may be disposed to give.

MISSIONS OF THE BOARD.

Gaboon Mission — Western Africa.

MISSION REPORT.

MR. WALKER sends a report of the Gaboon mission for the year 1869, from which it appears that the girls' school, now (in the absence of Mr. and Mrs. Bushnell) in charge of Mrs. Reutlinger, (who went to the Gaboon from Corisco, in November,) has 21 pupils, whose "improvement has been very encouraging." Two pupil assistant teachers have united with the church, and exert a good influence on all. The boys' school has 14 boarding and from 6 to 10 day pupils. Six persons were admitted to the church during the year. The Sabbath congregations are about as heretofore, and "all are as attentive as in any congregation in the States."

In a letter sent with the report, Mr. Walker speaks very highly of the happy influence which has been exerted "on the side of truth, temperance, and every good work," by Captain William R. Brown, agent of Dollner, Potter, & Co., who had been at the Gaboon for a year, but was about to leave.

THE FIRE OF RUM.

In his report, after noting some influences against the truth, Mr. Walker says of that old crying evil — the introduction of intoxicating drinks from Christian lands — "Added to these things, and commingling with them, are the streams of fire, poured out and rolling on incessantly.

The population sink beneath the burning flood, and there remains but a sea of salt, surrounded by a land of desolation. Not only at Gaboon, but at other places on the coast of Africa, the missionaries are lifting up their voices, in the name of humanity and of God, against this double murder of body and soul. We shudder at the Italian revenge, when the assassin first induces his helpless victim to abjure his religion and his God, on the promise of life, and then plunges the dagger to his heart; but the commerce of Christian nations on the coast of Africa is committing the same atrocities every day, under slightly varying forms.

"Travelers write of the coast climate as wasting the tribes which come down from the highlands of the interior. But the chief 'climatic' cause of this constant waste must be looked for in Hamburg, London, Liverpool, and Glasgow; in Boston, New York, and Philadelphia. Superstition demands its victims; Mammon offers his holocausts on ever-smoking altars. Moloch, with tireless activity, clasps in his fiery embrace, and lets fall his victims thick as rain-drops, and the din of business goes on. The missionary works at the entrance of Gehenna, and often in the midst of the valley of the son of Hinnom. Women offer themselves on the altar of Bacchus, and the infant becomes a drunkard before it can lisp the name of mother. When the fountain is poisoned, what must the stream be?

"Rev. William Anderson, of the United

Presbyterian Church of Scotland, missionary in Old Calabar, writes as follows of the influence of rum in that place: '*But for the British rum trade, I feel confident that, long ere now, the native membership of the church at Duke Town would have been reckoned by hundreds instead of tens!*' And the Rev. Hugh Goldie of the same mission, writes more at length, and with sharper rebuke. Yet what can be a harder rebuke than to charge on British Christians the utter annihilation of nine tenths of the labor of one of their ablest missions! If that charge be sustained in the great day, what an awful account!

"And what Dr. Anderson charges on the rum trade in Old Calabar, may in truth be charged against the same parties in Gaboon, with fifty per cent. added. Pray Congress to make no debentures on liquor exported. Pray for the cause of temperance over Christendom, and over the earth. Men cannot dig pit-falls, and never fall therein. One cannot give his neighbor drink, put the bottle to his mouth, and make him drunken, and the cup of the Lord's right hand not be turned unto him, and shameful spewing be on all his glory.

"If you save yourselves you save us. Take the vices of civilization from Africa and she is half saved; the day of her redemption draws nigh."

SABBATH-BREAKING, RUM, AND FIRE.

Mr. Walker wrote, February 16: "You will recollect that in my letter of last month I noted the landing of goods on the Sabbath. The same week, a vessel belonging to the same firm landed *ten thousand gallons* of rum. Last Monday night, or rather at half-past one o'clock Tuesday morning, we were startled from sleep by an unusual sound. I thought for a moment that it was on the mission premises, but looked out and saw a factory on fire. Three and a half tons of powder had exploded, and in a few moments that 10,000 gallons of rum was sending fiery flames towards heaven, and pouring streams of fire into the river. Blessed flames those, which kept the people at a distance, or I know not what would have been the consequence! In the course of

one half hour, Taylor, Laughland, & Co.'s factory was entirely consumed. To the leeward of this was R. Kirkwood's factory, which went, and Dollner, Potter, & Co.'s followed,—all in ashes in less than one hour; more than \$50,000! The American factory contained a ton and a half of powder, which very quietly burned up, without any noisy demonstrations! I have heard of no person who received a burn or scratch; but I am sorry to say that our boat was consumed in the boat-house. I had a good deal of fever that night, and do not suppose it would have been at all different if I had been able to go down. These thatched buildings burn with fearful rapidity, and no one would go near the place till the American factory was down, knowing that there was a large quantity of powder in it, and not knowing its harmless character. The mission premises were in no danger; and except the boat, we suffer no loss."

Syria Mission.

PERSECUTION AT SHEIK MOHAMMED.

A LETTER from Mr. Samuel Jessup, in the Herald for June, continued the history of persecutions at Safeeta. Another letter from him, dated Tripoli, March 11, notices like violent and lawless proceedings at Sheik Mohammed, some previous reference to which may be seen in the Herald for January last, page 20. He now writes:—

"Matters there have come to a crisis. A short time ago, the English Vice Consul appointed a native helper of ours, Elias, as his agent, to be present at the investigation of the complaints of Protestants. They complain that their crops have been destroyed, their olive, mulberry, and other trees cut down, their live stock injured, beds burned, roofs of houses injured, and other property stolen, their persons abused and maltreated, their children beaten in the streets, and a notorious murderer employed to kill Ishoc, the prominent man among them, of whom I have written you before. The Pasha gave Elias Saady, our native helper, an order on the gov-

ernor of Akkar, to recognize him as agent of the English Consulate, and to take up and settle the cases of persecution in his presence.

"Elias went to Akkar, was recognized by the district governor, and proceedings were commenced. An officer was sent with him to the village, to examine into the reported damages, and made a satisfactory report. But a sheik of the village grossly insulted Elias before all the crowd, and tried to get up a mob against him. A few days were spent in getting witnesses and in prosecuting the case, until the governor came with his meglis to Sheik Mohammed, and there *held his court in the house of the principal criminal*, admitting a number of outsiders, and among others the brother of this criminal, the village priest, to sit as a member of the court. The court became so disorderly, and Elias was so violently assailed and insulted by the priest, that he told them he could not undertake to carry on the prosecution under such circumstances, and took his leave. Neither governor or judge made any protest, or attempt to restore order. Elias had gone but a few paces from the house when he was attacked by this criminal, in whose house the court was being held, with the assistance of half a dozen others, among them the priest. They knocked him down and gave him a severe beating, leaving him almost senseless. But he was quickly picked up by a friend, and the governor and members of the court came out and saw the state of things. Elias turned to them and said, 'You see now what has happened to me in your very presence,' and then made haste to reach the adjoining Moslem town, where he was furnished with a guard, and brought to Tripoli in the night. He was very badly bruised, and the governor of Tripoli has made an examination of his person.

"The event has produced intense excitement in all Tripoli, as it was supposed that *any* recognized agent of the English Consulate could go fearlessly anywhere in this region. But here one with the Pasha's order in his hand is struck down before the district governor and his court, and no arrest is made. Nothing was

done until the Pasha of Tripoli sent horsemen to bring the offenders here. Ten days passed before they were brought, and yesterday the trial was commenced, two of the three prominent criminals being present. The hope is that justice will be dealt out to the audacious offenders.

"Our school-house was forcibly closed, and the key taken by the village sheik. The teacher fled from the town, and came here, for they said they would cut his throat if he appeared in the village. Others of the Protestants shared with Elias in his beating, and are taking refuge in my house. I have a room full and a table full all the time, and am likely to have for some time to come, as proceedings are all to stop for nearly a week, on account of the great Moslem 'feast of the sacrifice.' To-day a half dozen of the villagers who assaulted the school were brought to court, and gave bail for their appearance next week. I hope that the result of all these things may be to open wider the door for the diffusion of truth in that region. The Lord will direct as seems to him best."

Mr. Jessup also notices violence against a helper at Mahardee, near Hamath, but states that "for nearly a month matters have been quiet at Safeeta."

APPEAL FOR MEN.

Messrs. Thomson and Bird, as a committee, in behalf of the Syria mission, send an urgent appeal for reinforcement, in which they say, among other things :

"It is scarcely necessary to enlarge upon the pressing need there is for adding to the strength of the missionary force in this field. Our necessities seem more imperative than ever before. The appointment of Mr. Eddy to a post in the Theological Seminary, *if acted upon*, must leave the whole southern portion of our field practically abandoned for several months, until Mr. Dennis has had time to acquire the language. The work is increasing on our hands, but our numbers are totally inadequate to the demands made upon them.

"The Lord appears to be summoning us and you to enter upon this great work with courage and zeal, but from what you

know of the weakness of our force, it is apparent that we are utterly unable to do so, unless we are reinforced. We asked for two men in our resolutions of last August, and we earnestly renew that application. We cannot ask for less; we cannot hope for more.

"And now is it not reasonable to trust, that the loud call from our needy field can be so presented to those soon to graduate from the various theological seminaries that some will deem it their duty and privilege to hasten to our succor, and uphold the standard of the cross in the land where it was first unfurled?"

Western Turkey Mission.

THE BULGARIAN FIELD.

MR. MORSE wrote March 25, noticing "progress of the truth" at Yamboul, fourteen hours east of Eski Zagra, where, because of such progress, under the influence of a colporter, persecution had arisen. It was judged necessary to prosecute some of the offenders, and damages were paid, fair promises given, and clemency asked for.

On the 4th of April he wrote again, stating that there seemed to be steady progress at Merichleri (see Herald for May, page 158). He had seen nothing equal to it before, in his missionary life. He had again visited Chirpan, three hours from Merichleri, on account of persecution there, and was able to secure satisfactory arrangements.

ENCOURAGEMENT—HELP NEEDED.

Mr. Bond wrote from the same place, Eski Zagra, March 12th, sending an urgent request for another missionary, and saying: "Ours is properly an opening work. Ten years of praying, and toiling, and watching, have resulted in convincing the more intelligent Bulgarians that the Protestants have the truth with them. The chief barrier now appears to be the ruling idea of nationality. They regard their nation as bound together by their religion, and an acceptance of Protestantism involves separation. How to be both a Bulgarian and a Protestant seems incom-

prehensible. The truth is, the young men in the cities and larger towns, and many in the villages, are embracing infidelity, though continuing to profess faith in the old church. But the signs around us are beginning to indicate that the spirit of God can work more effectually than French literature. At a village six hours distant, a work has sprung up, and continues with increasing interest in the face of all opposition. At the close of the year we sent them a helper, whom they received joyfully, and without any urging offered to pay a portion of his salary. They immediately set to work converting an old mill into a chapel. One of their number gave a field to be worked by the community, the proceeds to be thrown into the common treasury. The example was shortly followed and surpassed by another, who gave a much larger field for the same purpose. The helper reports that he is in love with the work, and the villagers say they are delighted with him. He teaches during the week, the children in the day-time and their parents at night (for even the mothers and grandmothers are beginning at the alphabet); and on Sundays he generally preaches and talks all day. They have sent one of their daughters to our school, and this week her brother has begun to labor for us as colporter. Of course Satan has been busy, but the persecution he has stirred up seems to have resulted in strengthening the little company, which now numbers some twenty-five souls. From Yamboul, a city of some size, we recently received a petition signed by ten persons, praying us to send them some one to expound the Scriptures. After consultation we concluded to spare one of our colporters, Stephen, a man full of faith and good works, who has trained himself by prayer and study of the truth during his tours. The brethren received him thankfully, and at once signed a paper pledging 850 piastres, and procured a house to be used as a chapel and residence for the helper and his family. One woman, formerly a bitter opposer, declares that there are in the city over 200 persons who are secretly inquiring into the truth. The first Sabbath after

the arrival of Stephen the brethren were mobbed on the street, and the windows of their house completely demolished. Measures have been taken to punish the offenders and secure future protection. At Kizanlik we have three Protestant families, and reason for encouragement in regard to their influence.

"At another place, a single brother, a khan-keeper, and therefore peculiarly subject to temptation, holds the truth with a simplicity of faith which all the violence of his bigoted wife and mother could not shake. The mother has gone to her account, and within a few days we hear that the wife has begun to learn to read.

"In this city we have but one Protestant brother, but his consistent Christian life, especially during the few past months of special trial, calls forth from his bitterest persecutors expressions of admiration, and acknowledgment that he lives according to the Bible; and we believe he is preaching more powerfully than any of our helpers.

"Our colporters have recently brought in more encouraging reports of religious conversations. The girls' school, which receives pupils from the whole Bulgarian field, is perhaps the most interesting feature of our work, and as an instrumentality, thus far, has been the most blessed. A tender religious feeling has pervaded the school during the winter, being especially manifest through the week, or rather fortnight of prayer, and we cannot but hope that with very few exceptions their names are written in the Lamb's book. At present our number is limited by our narrow accommodations.

"Please appeal to some young man to consider the claims of this field. We will promise him a warm welcome. If he has a heart for work, and a relish for *hard* work, he can find it here. If he wants to be paid as he goes, he will find ample reward in the daily joy of such labor as this. If any one can be found, please hasten his coming. Trusting that the Lord of the harvest will provide a laborer, knowing that he loves the work more than we possibly can, I will pray that you may be led to find the one he has chosen."

THREE MEN CALLED FOR.

Mr. Haskell wrote from Philippopolis, March 16th, noticing a conference of the missionaries in the Bulgarian portion of the field, and a vote by them calling for a reinforcement of three men, one for each of the stations, Eski Zagra, Philippopolis, and Samokove, and giving reasons in support of this request (which can be presented here only in part). He writes: "The present state of the work in all three of the districts under the supervision of these stations, offers a strong inducement for such men to come. It will be safe to say, that during the past year the encouraging developments, or at least the *visible* marks of progress which would naturally attract attention, have been more than all which were seen during the previous ten years. We attribute this in part to what may be called natural causes, and in part to the special working of the Spirit of God upon men's hearts, in connection with those causes. The more intimate acquaintance of the people with the missionaries, and especially the greater facilities which, for a few years past, they have enjoyed for obtaining knowledge of the real nature of Protestant Christianity, from its exhibition in the lives of native converts, have dissipated much of the unfounded prejudice which in the outset existed against us. Then we were regarded not only as heretics, but as men bent on leading others to perdition. But our last 'Levant Herald' quotes from 'a circular lately addressed by the Orthodox Greek Patriarch of Constantinople to his clergy,' a recommendation to the populations of which he is pastor, 'to lend material and spiritual aid to the Protestants wherever they do not form an independent community, and whenever their isolation might compel them to ask for succor and protection from the followers of another faith.' Without quoting at large from this document, I may say that in it the Prelate fully recognizes the right of Protestants to be regarded (not exclusively of course) as true Christians.

"A very similar testimony was borne two days ago in this city. It was during the yearly gathering of priests and delegates from all parts of this bishopric for

ecclesiastical purposes. In former years, this time has been taken for special vituperation against us and our work; and a prosecution now pending, of the leading men in a large Bulgarian village for beating a Protestant, led us to expect that their denunciations this year would be worse than ever. Our surprise was therefore great to learn that, when in their assembly our name was mentioned, some one spoke out with a loud voice — ‘And they too are Christians,’ without a word being heard in return, of either rebuke or dissent.

“Of the interesting work in Bansko, and the inquirers here and there coming out in other towns and villages of the Samokove field, I presume you have been fully informed. I will however add, as to Bansko, that the preacher there recently wrote us that eighteen heads of families had signed a paper declaring their separation from the old church; a paper which only eleven would sign during our visit there in October.

“Perhaps it is equally unnecessary for me to go into particulars as to the work in the vicinity of Eski Zagra. A young man from the village of Merishler [Merichleri], where a former student of ours has been called as preacher and teacher, yesterday told us that there are fifteen regular hearers there who are known as Protestants, while the Sabbath congregation usually numbers from twenty to thirty-five,¹ and the whole village, of one hundred and eighty houses, is leavened with the gospel.

“In the field under our care at this station, I may speak of the village of Rahmalee, of about the size of Merishler, which the missionaries have not visited personally, but from which our helper brought back a very encouraging report. Many there had the New Testament and other books circulated by our colporter, and he sold to the amount of \$4.00 during the two days of his stay. He said they gave him the best accommodations the village afforded, and were so eager to hear the truth as hardly to leave him time for eating and sleeping. The two priests said to him, with apparent sincerity, ‘We

pray to God unceasingly for the prosperity of your work.’ To me his account seemed to give much more ground for hope than such a statement would have done eight, or even six years ago, while the charm of novelty invested our teachings, and the veil of ignorance concealed their real tendencies from the people.

“I think, however, that what has encouraged our hearts most in this station, of late, has been the increase in the number of the attendants at our meetings on Friday evening, and the Sabbath, in the city itself. During the last year, six, aside from those in our houses, attended our service. This number came up to sixteen or eighteen in the last half of the summer, but did not remain so high during the fall. About mid-winter, however, our helper spent some ten days in book-selling, and conversing upon religious topics in the shops and business places of the city. In connection with this the attendance upon the meetings increased, so that on the four Friday evenings in February, we had 22, 20, 24, and 27 present, besides those in our service, while the hearers on the Sabbath have been gradually increasing till they have come nearly to the same number. A more attentive and earnest congregation than I preached to here last Sabbath afternoon, I think I never saw.

“I would not be misunderstood as saying that the cases to which I have drawn attention in this letter are fair specimens of the general interest now felt in the truth in the cities and villages of southern Bulgaria.² They are not so. To my mind they are the most interesting cases which I could point out. But it will be sufficient for my purpose to say that *none* of these *could* have been pointed out a year ago, and that we cannot refuse to believe that so much progress in so short a time is the result of more than human agency; is the work of Him whose power over his enemies and over the forces of nature is alike resistless, and who now says to his people here, ‘Behold, I have set before thee an open door, and no man can shut it.’ We see no reason to think

¹ Mr. Morse says, April 4th, “forty to fifty.” ED.

² Some of the cases mentioned are omitted here, for want of room. ED.

that we shall not, if we believe, 'see greater things than these' in the years to come.

"A second reason for asking for these new supplies is the entire inadequacy of the force now on the ground for the work to be done. We are so few and feeble that it is not *safe* for the churches to leave us without reinforcements. We have from the beginning, or at least from the death of Mr. Merriam in 1862, been so weak as to work at a great disadvantage. . . .

"When we consider the amount of preaching now called for in the cities and villages of all this region, the frequent cases of persecution which require our attention, the great work of raising up a native ministry — without which no permanent success can be hoped for, and the labor of preparing a Christian literature for millions of Bulgarians, now only fairly begun, and add to these considerations that of the present weakness of our forces, and the liability of any of our number to be taken from the work by loss of health or by death, I cannot think it in the least immodest that we *urge* our claims for the three new men now asked for. In fact we should not be faithful to the responsibilities laid upon us, if we did not urge them. A necessity is laid upon us, yea woe is unto us if we do not cry aloud and spare not, till these wants are supplied."

PROGRESS AT CESAREA AND NIGDEH.

Mr. Farnsworth wrote from Cesarea (370 miles south-southeast from Constantinople), March 18, with reference to statistics of that station which he had just prepared, saying, "I find some encouragement in studying them. Our growth is not rapid but *steady*, and we think healthy. The increase of Protestants in the year has been from 735 to 848, the number of church members has advanced from 171 to 191, and the aggregate of contributions for all purposes was 17,257 piasters, against 9,740 in 1863, a gain of 77 per cent. The growth since 1861 has been, of enrolled Protestants, 150 per cent. or from 380 to 848; of church members, 158 per cent. or from 74 to 191. The con-

tributions have gone up from 3,692 to 17,257 piasters, or 360 per cent."

On the 4th of April he wrote from the out-station Nigdeh, seventy-five miles southwest of Cesarea, the centre of a large Greek population, and with a small number of Armenian inhabitants — about 600. He says: "The Armenian population is very accessible. True, we have been working here a little, off and on, in an irregular and very inefficient manner, these ten or twelve years, and have but little fruit. But had we a right to expect much from *such* labor!" He then notices the sending of a good helper there "a year and a half ago," the employment of a Bible-woman and teachers, till there are now four helpers in the place, who meet much encouragement. He writes:

"I have now been here four days and am very much pleased with all I have seen. The laborers are all working well, and even now they rejoice in seeing the fruit of their labors. The preacher has won the confidence and esteem, not of Protestants merely, but of Greeks, Armenians, and Moslems, of the high and low, the rich and the poor. I have called with him on some of the leading men, and received all the attention that I could have expected had they been our own brethren. I have been about town with him a good deal, and not once have I heard the epithet, 'Protestant,' or been in any way insulted. The Bible reader is doing an excellent work among the women, and finds abundance of work. The change which has been effected among the women in about one year is very great. When she began her work, a year and a half ago, there were here two Protestant sisters. Six new ones have now joined them, and others have come from Cesarea, so that we have a band of ten good sisters, with a prospect of rapid increase. Yesterday, at my preaching service in the morning, there were about 30 women present, and the audience of about 100, both morning and afternoon, was nearly equally divided between male and female. We give this as a most encouraging feature of the work.

"I now find the Protestant community

to be, 12 men, 10 women, 8 boys, and 8 girls, 38 in all; an increase of 8 since they sent me the statistics for the tabular view, in December last. And I am much pleased with the liberality of this people."

Eastern Turkey Mission.

PAYING OFF A CHURCH DEBT.

Mr. Wheeler wrote from Harpoot, February 24th, after a month "of work by turns joyful and depressing, of excitement, and of some sore trials." After noticing a cheering visit of four days, with Mrs. Wheeler, at Mezereh, he writes:

"Going thence into the large, stoveless chapel in Perchenj, and among brethren who, though in past years notably spiritual and earnest, seemed now to be wholly the opposite, I said to them, in one of our prayer meetings, 'I feel like a man tossed from his warm bed into the winter's flood.' The cause of the sad change was soon seen in a debt of about \$300 (gold), for the contracting of which, in the erection of their fine chapel, some persons blamed others, and in regard to the payment of which, and making the needed additions to their pastor's house, all felt discouraged. The three daily prayer meetings, one of them by Mrs. W. with the women, seemed to do little or no good, and when, on the third day, Mr. H. N. Barnum, with the city pastor and several of his church members, came down to aid in an effort to pay the debt, I too was more discouraged than otherwise. Having spent an hour in prayer and conference, all the males were requested to remain in the chapel, while Mrs. W. withdrew with the women to a neighboring house, to see what they could do. Adding \$72 as the expense of needed additions to the parsonage, we began the effort to raise the \$372. Uphill work it was, and all the more so as all seemed to take it for granted that we missionaries should of course see the thing carried through, while we distinctly informed them that we should pay no debts of their contracting, and would only aid more or less, according to their zeal, in making the parsonage what it ought to be. Convinced at last that we meant

what we said, one man said, — 'Brethren, we may as well make up our minds first as last, that this burden is *ours*, and we are to pick it up. I will give 550 piasters (\$26) in addition to what I have already paid.' 'I,' said another, 'will do the same.' 'Put me down for 1,000 piasters,' said another. 'And I will give 1,000 more,' said 'Pilgrim Marsoof' of page 100 of 'Ten Years.' This was followed by '300 piasters for me,' from the other 'Pilgrim,' Jacob. (You may like to know that these two 'Pilgrims' are the 'two aged men' of 'Ten Years,' page 146.) While this was going on, a young man was coming and going, bringing reports from Mrs. W.'s meeting, in which, to our surprise, the sum of \$24 was at length raised. Mrs. W. being aided, I should add, by Miss Warfield, going from house to house and gathering up the gifts of those who, for any reason, had failed to come to the meeting. I express surprise, because women in the Orient, like too many at home, are regarded as having no share in their husbands earnings, and about half of the sum was raised by removing from their heads, bosoms, and wrists, and selling their cheap ornaments. One widow gave \$8, and another \$4, from their hard-earned money.

"'Put me down for 250,' — 'Me for 150,' — 'And me for 100' — '50' — '25,' etc., etc., through all the list of thirty persons present, still fell short of making up the needed sum, when a 40 piaster subscription was sent in from a poor sick man, who for nearly a year past has been confined to his room with the prospect of at length losing a leg by amputation. Then came 'thank offerings for sound legs,' making the \$40 subscriptions \$44 and \$42, the \$12, \$14, etc., etc., till, by an assessment of \$4, on absent 'Brother Adam,' and small sums on three other absent men, the \$300 for debt was raised. Did we do wrong to put in, 'Depend on us for \$72, for the parsonage?'

"I learned by careful estimate that all the real estate owned by the community, including their garden lots but not their poor mud houses, amounts to a little less than \$5,000. Pilgrim Ha2op, whose \$14 contribution was regarded as the most

penurious of all, because he is the owner of land to the value of \$480, had an income this year of only \$70.

"You will bear in mind that for some years we have given this church no aid in supporting their pastor, whose salary is now paid in full, up to the present time. Our only aid to them is \$4 during this winter for salary (in part) of a teacher. The next day I remained and attended to the collection of the money, and payment of their debts. All being over, \$8 was left in the treasury to be added to the \$72, for extras on the parsonage. A more changed, a happier, or more grateful people I have never seen than were they when all was finished and that nightmare of debt removed. Again and again they thanked us, not for the prospective \$72, but for what we had done to stir them up to pay the debt. And, the debt removed, — that trap before the chapel door, as we had named it, — those from among the Armenians who had been kept away by the fear of an assessment began to come in, and we hear that last Sabbath the chapel was nearly filled."

RELIGIOUS INTEREST AT BITLIS.

Mr. Knapp wrote from Bitlis (near Lake Van), in February, giving from day to day, for one week, an account of religious meetings, and of the religious interest at Bitlis. A few passages only can be presented here.

"*February, 16th.* By last monthly mail, Mr. Burbank wrote you of a revival then in progress here. This continues, and is constantly increasing in interest. For a month now there has been a sunrise prayer-meeting every day, at which Mr. Burbank, Pastor Simon, and myself, besides some of our ladies are present. To accommodate all our congregation, and to reach outsiders, we hold these meetings alternately in various parts of the city.

"This morning the meeting was some twenty-five minutes' walk from our chapel, in the northern part of the city. A large number — 55 — were present. The meetings generally continue for an hour, but this morning the people were reluctant to disband after a two hours' session, owing

to the deep feeling that prevailed. Aside from the church members who took part, twelve spoke, and five prayed. Tears ran down the faces of many who spoke, some of whom have been for a number of days under deep conviction. Among these were four who had not previously spoken in our meetings.

"*Thursday, 17th.* Meeting this morning half an hour's walk from my residence, in the northwest quarter of the city. In the little room, only fifteen feet square, were crowded seventy persons, including fifteen or twenty females. Seven spoke and eight prayed among the impenitent. Among these was our school-teacher. As he rose, he seemed so overburdened by the weight of grief for not having endeavored to lead his pupils to the Saviour, as well as by his own sins, that it was with great difficulty he could speak, while the tears ran down his face in streams. Earnest petitions, at his request, were put up for his conversion, as well as for his thirty or forty pupils, most of whom are under deep conviction. One old man, the house owner, between 60 and 70 years of age, for the first time besought an interest in our prayers. It greatly rejoices our hearts to see the fathers and mothers of young persons in our congregation thus seeking salvation, for it appears to be in answer to the prayers that have long been offered up by their children.

"*Friday, February 18th.* The sunrise prayer-meeting was at the house of a church member in the north part of the city, an hour from our chapel. This was the most interesting and profitable meeting we have had this winter. I never saw so many persons seated together in so small a space. The room, 13 by 20 feet, contained over ninety persons. Pastor Simon, as is his custom, took charge of the meeting, and so prompt were the people to improve the time, that the meeting continued two hours and three fourths. As many as seventeen spoke, and about as many prayed, several of them twice. During the meeting, Avedis, a prominent church member, called the attention of the weeping congregation to the importance of making a covenant with God

now, read a beautiful hymn to that effect, and then requested all who were ready to make such a covenant to rise. Nearly all present rose, and while they were standing he offered an earnest prayer for the Holy Spirit's aid in keeping that covenant. It was the most impressive scene I have ever witnessed.

"February 21st. Here is a singular instance of the power of divine grace. A man of thirty, a carpenter in one of the mountain villages near Moosh Plain, in a district noted for robbers and murderers, found his way into this city a year ago, and as he knew not how to read, I at once selected him, to see what could be done for him, and through him for his ignorant, wicked comrades. I commenced teaching him the alphabet, and to have him under my constant supervision, employed him for a few weeks to work for me at his trade. He has made commendable progress in reading the Gospel of Matthew, is an humble penitent at the foot of the cross, is rejoicing in hope, and this morning with tears besought our prayers for his wicked countrymen! It makes our hearts leap with joy to hear him, in his peculiar Armenian dialect, speak of his love to Christ, and to witness the *simplicity* of that love.

"A middle-aged man, for twenty-two years an inmate of several monasteries, a few years ago began to read the Bible, for which he was driven from place to place. Nearly three months since he came to this city to learn more of the truth, though he knew nothing of the Holy Spirit. He too has become converted, and this morning, as others were asking prayers for their families, he too arose, and with tears besought us to remember a certain comrade of his, and broke down sobbing in the midst of his plea."

At the close of his letter Mr. Knapp says: "I have now given an account of one week — a sample of what every week has been since the first of January — the week of prayer. Of the fifteen religious meetings of the week I have given you, I was permitted to attend twelve, and we can assure you, none but ourselves can realize the intense sympathy

and joy which we have experienced while engaging in them. Of the little Sabbath congregation of 130, 61 who were impenitent have taken a tearful part in our meetings, and begged an interest in our prayers. Quite a number of these have already, we believe, met with a change of heart, nine of whom are to be received into church fellowship at our next communion. The Lord be praised for his unspeakable goodness to us and our people; and to him be all the glory."

On the 3d of March he added a postscript: "I know you dislike long letters, but what shall poor missionaries do whose hearts are so full that they cannot tell you one tenth of the good news with which the Lord has furnished them? Each daily meeting we attend, we say to each other — 'This last is the best meeting of all.' Last Sabbath afternoon I preached from — '*To-day if ye will hear his voice harden not your hearts.*' I think I never preached to a more serious congregation than that, of 140 souls. At the close of my sermon, before the concluding prayer was offered, a young convert arose in front of the desk, and in a few earnest words entreated the congregation to give serious attention to the sermon. He had not resumed his seat before another convert rose, and offered a warm-hearted prayer for a blessing to accompany the truth. After a recess of fifteen minutes there was a prayer-meeting, and it was truly a Pentecostal season. About *forty* rose to speak or pray, and there was scarcely a dry eye in the house. Pastor Simon rose several times to pronounce the benediction, but he found each time several persons on their feet ready to pray, and he says, 'I found the meeting was beyond my control. The *Lord* had taken it out of my hands.' That meeting continued three hours, or until sundown! The sunrise prayer-meetings since, at private houses, have been but a continuation of the Sabbath. Yesterday, and this morning, there were 120 present; each meeting continued three hours, and between thirty and forty prayed and spoke. The women's meeting yesterday was attended by fifty, of whom some twenty

prayed. The converts' meeting toward evening was attended by about forty. Thus far during this revival, eighty-three impenitent persons have been under conviction of sin, thirty-three of whom we believe are converted. *Prayer*, instead of preaching, is relied upon by God's children. Another pleasant feature is, that the parents and grand-parents of our people are being converted. Instead of the children being blessed through the parents, the Abrahamic covenant is being reversed!

"What surprises us is, that our revival is progressing, contrary to our previous experience, during this, the Armenian festival, or more properly *carnival* week, when, years ago, many of our poor people were enticed by temptation."



Mahratta Mission—Western India.

ANNUAL REPORT.

THE report of this mission for the year 1869, presents few facts of interest which have not already been noticed in the Herald. The members of one small church have united with another, giving up their separate organization, thus reducing, by one, the number of churches. "Fifteen of the twenty-two have received some accession to their numbers by profession of faith, amounting in all to fifty-three." "On account of reduced numbers, more station work has devolved on the few" missionaries, so that less of itinerating work has been done by them than in some previous years, but "the work of preaching Christ in the villages has been diligently prosecuted by native pastors and other helpers." In the Rahuri and Pimplus districts, Mr. Bruce reports his helpers to have preached 4,562 times, to audiences numbering in all 64,643 persons. "The assistants at Satara report over 17,000 persons as having listened to the truth preached by them during the year." Seven Bible-women have also been employed to read the Scriptures and present the truth to their countrywomen, in private houses, or in quiet places by the way-side. Efforts are still

made to train up native preachers, and other educational work is prosecuted as heretofore.

FORSAKING ALL FOR CHRIST.

Mr. Atkinson, of the Wadali station, wrote in February, mentioning the admission of two persons to one of the churches on the previous Sabbath. Respecting one of these he says: "He is a young man from a wealthy Koonbi family. It appears that this young man, having studied in one of the government schools, read the Scriptures and was deeply impressed with the truth of Christianity. For many months back, as I learn from Vithobā, the teacher at Karandzgvav, this youth has been considered an inquirer. Some two or three months ago he felt, as he says, that he 'must come to Jesus and live for the glory of God.' His friends opposed; but three or four weeks ago he left home and friends and came to Vithobā's to live, thus breaking caste. At this time, also, he was suffering from an attack of rheumatism, which almost made him helpless. Last Sabbath, I went to Karandzgvav to meet with the Loni church for the celebration of the Lord's supper. During that service, at the request of the pastor, I administered the bread; and while I was talking, the elder brother of this young man, who had been baptized only a few minutes before, came to the door and called first for his brother, and then for the teacher. The teacher told him we were in meeting and he could not go out. Still he continued to call, and so disturbed the meeting that I was obliged to stop and speak to him. Very ungraciously he stepped one side, and was silent during the rest of the meeting. Many high caste people were now seen to be approaching the house, and some fear was entertained by certain ones that they were coming to beat the Christians. They, however, behaved quite respectfully, and we were allowed to continue our meeting in peace, though somewhat distracted by the interruptions and fears of disturbance. After meeting, when this young convert's brother and friends heard that he was baptized, they gave up all hope, and after some angry speeches left.

“ Said one of our pastors to me, soon after I came to this country, ‘ Pilgrim’s Progress is often literally true here as far as it respects the setting out and leaving all behind — wife, home, all;’ and a personal acquaintance with the people and their ways often brings this remark to mind. Here is just such a case. A father, dying, left three sons and much property, — fields, oxen, and cattle, etc., with servants to do the work. One of these sons (the youngest) becomes a Christian. His life is threatened, and his wife is kept from him, lest by his influence she should come over also. He ‘ must come to Jesus and live for the glory of God,’ and therefore has literally to turn his back on houses, lands, wife, brothers, and sisters, and go with simply the clothes on his back to those who were almost strangers, and be dependent on them even for the raising of a drinking vessel to his lips at night, so weak was he.”

Madura Mission — Southern India.

A PLEASANT CHANGE.

MR. NOYES wrote from Periakulam, January 3d: “ In a letter to the Missionary House dated June 1, 1865, after some reference to the persecution by the Zemindar of Tevaram, the imprisonment of two catechists, and the breaking up of two Christian congregations, I went on to say: ‘ I continue to keep a catechist in each of the villages, to teach a few Christian women that remain, and to preach to the heathen; but no Christian can hold property or obtain a livelihood there. At present the Zemindar has things his own way, and the door of usefulness is partially shut against us. But I trust the Lord may open it to us again in his own time.’ Four years transpired, and though one of the catechists remained, kept open the prayer-house in the principal village, taught a small school, and had a service every Sabbath, there was but little change. The people, through fear, stood aloof from us. The members of one congregation had given up their lands, and had emigrated in a body to the remote village of Kùdalùr. Even there

they had not the heart, for a long time, to be Christians openly. But after four years watching and waiting, the Lord’s own time came, as we had hoped. The enmity of the Zemindar has died out, and the Tevaram congregation is again flourishing. Twenty-one families are now connected with it, and we have a Christian school there, the teacher being mostly supported by the people. Those who fled to Kùdalùr have joined the congregation there. The Kùdalùr church has been rebuilt, and that congregation and school are in a prosperous condition. It is worthy of note that though the man — a person of wealth and caste — who had joined the congregation in 1864, and on whose account the persecution arose, went back to heathenism and has remained there, an interest in Christianity was awakened among his relatives by the efforts which were made at that time, and that three young men, who began to learn in the school which was then taught by a Christian master in their part of the village, have openly embraced Christianity, and one of them, who has studied six months in the station school at Battalagùndu, gives decided evidence of being born of the Spirit, and seems an earnest Christian. One of the other two has entered that school, and if these three young men continue steadfast, I shall hope for precious fruits among a wealthy and influential class in that part of my field.”

THE NATIVE PASTORATE — PROGRESS.

Mr. Noyes also writes: “ More than a year ago the church at Kodikanal began to seek for a native pastor. To test their ability to support one, I started a subscription list among the members. In about a year they raised nearly one hundred rupees. Near the close of the year, after one or two disappointments, and having become almost discouraged, they were supplied, in an unexpected and providential way, with a pastor admirably adapted to the place, and in whom they are very much united. The church ventured to assume, in the beginning, at least one half his salary, and at the installation the subscribers increased their subscriptions one-third. The installation was

conducted by the native pastors of the 'Madura Church Union,' formed last September. Missionaries could not have conducted the exercises with more propriety. The season was one of precious interest, and we felt that the Lord was present with us.

"The next week there was a similar occasion in Kombei. That church, by the defection of its former pastor, had lost strength. They called a pastor more than a year ago, and offered to pay one fourth of his salary. The call was accepted, and the pastor at once commenced his labors among them; but I was unwilling that the installation should take place until the church had shown itself able and willing to do as it had promised. Other churches were willing to raise a part of the salary for a part of the pastor's ministrations. Pastor Seymour was therefore allowed to divide his labors among four churches, and his salary for a year was all paid by the people. But the Kombei congregation began to pay tithes, and they were sure that they alone could pay at least one-fourth of the pastor's salary in the future. Yet to make this doubly sure they consented to a union with a neighboring church, and the two churches were formed into one, with Mr. Seymour as pastor. This installation also was conducted by the pastors of the 'Madura Church Union,' and was an interesting occasion.

"Desiring that my station should derive all the benefit possible from the visit of the delegates, I took them to most of my Christian villages. We dedicated a new church at Chinnavapur, and, as that was the central village for the members of Coyilapuram church, we held a general meeting there of the church members and others from the neighboring congregations. This church decided then and there to call a pastor, agreeing to pay one fourth of his salary. We spent the Sabbath with the large congregation at Kambam, holding three services in the church on that day. This church felt a little backward about calling a pastor at present, because they are building a brick church, towards which they are to pay four hundred rupees; but they ventured to offer one

quarter of a pastor's salary, and as pastor Williams, of Keelamatùr, who was present, expressed a willingness to become their pastor, they decided to give him a call. This church was also reorganized, and the neighboring church at Kamayenpultie was merged in it. Including the Kodikanal church, the Kambam station now has four churches in place of the six in 1869. Two of them have pastors, and the other two have sent calls which will probably be accepted. The two churches of the Periakulam station have also united, and have sent a call to a native pastor. We hope, therefore, to have soon two more installations and an ordination. Thus the field in which I have been permitted to labor the past fifteen years, and which I must soon leave for a visit to my native land, will be pretty well supplied with native pastors, and I think there is a fair prospect that the churches will assume a good share of their support.

"Since the death of Mr. Scudder, the whole extensive field of Periakulam and Kambam has been in my charge. I have come to the conclusion that it will never be better provided for as to missionaries, and that we must entrust more of the work to natives. There is room for several more native pastors. The extent of the field is about three times that of the whole of Jaffna Province, where three missions operate; and though it is more sparsely populated, the number of native Christians is greater than in any one of those missions."

Japan Mission.

Several letters have been received from Mr. Greene since his arrival in Japan, mostly with reference to questions of location, and upon business matters. Some extracts from one letter, bearing upon the openings for and prospects of the missionary work in Japan, were marked for use, but the letter was mislaid, and escaped the editor's notice at the proper time. After remaining at Yedo some months, on consultation with Mr. Blodget (who visited Japan on his way to

China), and in accordance with his advice, Mr. Greene decided to remove to Kobe (or Hiogo), as yet unoccupied

by any missionary, and make that his station. The last letter received from him was dated at that place April 14th.

WOMAN'S WORK.

LETTER FROM MISS POLLOCK, MADURA MISSION.

MISS POLLOCK wrote from Mandapalaia, April 1st: "I sit down joyfully to write respecting my last six months' work. I have been so happy in it, that the Lord's goodness seems to me wonderful. My fears are all forgotten, or remembered only with joy that they are all past. Not that there have been no trials, but the shadows have but made the sunshine seem the brighter. Yet I cannot say that I have seen much fruit from my labors — perhaps I never shall — but I can truly say, I have seen *growth*."

"Since the beginning of the new year, as I use the language a little more freely, and feel more at home among the people, I have attempted more work among the heathen. Everywhere I have been welcome. Everywhere I have found those willing to listen to the truths of Christianity. The people have readily fallen in with the idea of my working with the women *alone*. When I visit a place, although the men usually come to see me for a few minutes, and pay their respects, whenever I tell them I am ready to begin my talk with the women they quietly withdraw, and leave us to ourselves. I am treated with *perfect* respect. Just what the work is, and how it is, will perhaps be more intelligible if I transcribe a few notes from my journal, of work done during the last few weeks — writing an account of one day's incidents at length. Miss Hartley accompanied me, during her visit to us, and I need not say that her society added greatly to my enjoyment of my work. . . .

"March 10th. In the early morning, Miss Hartley and myself set out for Kopsittampatti, the village of Yêsu Tâsan, (Servant of Jesus,) five miles distant. The morning ride was delightful, for our winding path lay through green fields

of cotton and grain, and we new-comers have a keen eye for all the fantastic old banyans by the tanks, all the strange birds that flitted about, and even the straggling, thorny, acacia-trees, with their clusters of white scalloped pods, were not without beauty in our eyes. We breakfasted by the way; and on arriving, found the Christian women assembled at the little mud school-house, ready to meet us. (We had sent them word.) After the salutations were over, we placed our folding-chairs and commenced our meeting. And here I would remark, that I find the accounts of 'Woman's Work' in other lands, as reported in the Herald, a most interesting topic to those who have renounced heathenism. The thought that women in other heathen nations are waking up — are learning to read, to sew, and above all, are learning to love Jesus, — is a stimulating thought to them. As soon as they learn a little about the Bible, they take the most interest in hearing about the mission work going on in Egypt, and in the land where the Savior lived. The sisters in distant places have friends in these little mud villages, who earnestly pray for their success. But to proceed. Our meeting over, we visited some of the people in their houses. In Yêsu Tâsan's house, saw a large number of books tied up in a cloth, suspended against the wall. Yêsu Tâsan, pointing to them, said, 'These are the riches which the Lord has given me.' 'O, your books. May we look at them?' He took them down carefully and reverently, and laid them on the mud 'pial' beside us. Turning them over and taking them up, one by one, I saw that they were *all Bibles*. Returning to the school-house we received calls from different people, and chatted with groups of children until nearly one o'clock, when we hung up a screen to shield us from the eyes of the curious,

dined, and rested a short time. After dinner, examined the children who study in the little school taught by Mariammarl, Yésu Tâsan's daughter. One woman called who said she had been ill a long time, for months unable to rise or stand, but the last time Mr. Taylor visited their village, he came to her house and prayed for her, and now she was able to walk about, and came to see us. She was very anxious to hear about our religion. At half past three, went to the high-caste part of the village and met over twenty nice-looking women, besides many girls. Talked to them about Jesus and about our religion; and then Miss Hartley spoke about her girls in Madura, and urged them to send their girls to school. I must confess I did not expect their prejudices to give way so soon, but one of them is studying with Mariammarl, although she is of the lowest caste. Our interview closed, we picked our way out of their narrow streets and turned 'Old Charley's' head homeward, where we arrived in the beautiful still evening. . . .

"19th. Met for the last time the class of catechists' wives, who have, through the year, been under my instruction. Ah, their undisciplined minds have drunk in learning so slowly! But notwithstanding this, my intercourse with them has been *altogether pleasant*. Very precious have been the hours spent in teaching them the 'true word'; and very many, and I hope earnest, have been their prayers that the Lord would give them wisdom and strength to do right, and that he would help them to 'abide in the vine.' I think they are all Christ's little ones, and if they are, what more need I ask for them."

WORK AT MARASH, CENTRAL TURKEY.

LETTER FROM MRS. COFFING.

MRS. COFFING, of Marash, wrote to a friend in the United States on the 26th of March last, sending the letter open to the Missionary House. It is of so much interest that most of it will be given here.

"We have here a girls' school of thirty five scholars, for which we have never sought any higher name than 'The Ma-

rash Grammar School for Girls.' The only necessary acquirements for entering the school, are to be able to read the Gospels, repeat the multiplication table, and pay a dollar per year for tuition and fuel. . . .

"We have now, in the higher department, six married women — wives of young men in the theological school here — and six girls. At my suggestion, our trustees decided to have no school for these on Friday afternoon, but to send them out into the different districts of the city to hold prayer-meetings, talk, read the Bible, and pray from house to house. Our object was twofold, — 1st, to reach in this way many women, whom we could not reach in other ways; and 2d, to give our girls and women practice, that when they leave school and become pastors' wives or teachers, they may become workers at once. We went out for the first time Friday, March 4th, but did not get fully at work until the next week. However, we were more than pleased with the result. It was delightful to hear the expressions of joy from our women and girls as they returned that evening. We were reminded of the return of the 'seventy' saying, 'Lord, even the devils are subject unto us through thy name.' One of our young women, who entered the school a Catholic, and who did not know her letters at this time three years ago, but who is one of our best scholars and a Christian now, went out with fear and trembling, but returned in the evening clapping her hands, and saying, 'O teacher, teacher, it is so nice! Why, we went to six houses, and read and prayed in them all, and everybody was so glad to see us. I thought it would be so hard, but it is not, it is easy. I am so glad we went.' Our people all encourage the effort, and many of the women join in it. As a rule, our Christians are willing to work, but they have no native power to originate or lead. Our native pastors have acquired a good deal of it, and we love to trust them; but our women have not been trained as they should have been. We hope, however, to prosecute this work more vigorously, now that our sisters in America are beginning to feel their responsibility. And surely

this month's experiment has been a success and is highly encouraging. Thirty-six neighborhood prayer-meetings, with an average of fifteen women at each, have been held; we have visited 207 houses, and had personal conversation with more than twice that number of women. Our regular Wednesday meetings have been much increased, although, within the same time, Mrs. Montgomery has opened a Wednesday meeting for the third congregation, where we have never had one before. And the Sabbath-school has been so increased that I have been obliged, at the Second Church, to put four large classes into the adjoining school-room.

"Two weeks ago, there was at one of our neighborhood meetings, a gay young woman, who seemed determined not to listen herself, or permit others to. Immediately after the meeting the visitor went into a house and entered into conversation with a woman whom she had not seen before. In a few moments the gay young disturber of the meeting came in, and the discovery was made that she was the real householder, and the woman with whom the visitor was talking was her sister. A scene was expected, but a few soft words made her as quiet as a lamb, and they all three talked for some time; a chapter was read in the Bible, and prayer was offered by the visitor. Both the women were Catholics, but the husband of the younger one was an Armenian and had positively forbidden her going to the Catholic church. Last week the most attentive listener at that same prayer-meeting was the young woman, and when the meeting was appointed for this week at a Protestant house, she begged that it might be in her house.

"In another neighborhood the visitor, that same week, held her meeting in a house where seven families lived, all Catholic but one. The Protestant woman not being at home when the visitor first went in, she spent some moments in talking to one of the other women. The next week her friends found that the truth spoken in those few moments had made a deep impression; and they accused the Protestant of a deep plot to

make them all leave the Catholic church, and said they would not have the Protestant singing, reading, and praying again in their hearing. But their protests did not prevent that *one* woman from hearing them, for she was at our Sabbath-school last Sabbath.

"Another feature of our work shows the necessity of this visiting. Numbers have been *enrolled* as Protestants, and in their ignorance think they have thus done their whole duty and are in the narrow way to life, while in fact they are only made tenfold more the children of hell. The facts brought out by this month's visiting make me to tremble. But I cannot take any of the blame to myself, or to any of the missionaries on the ground. We have worked up to the utmost extent of our strength.

"I feel sure that we could to-day, with advantage, employ twenty single ladies in our mission. While I was in America the Catholics sent two sisters of charity here, and they have now four at work here. The steamer that brought me from Marseilles to Smyrna, brought also thirteen nuns and sisters of charity to Turkey. Shall Catholic France outdo Protestant America? Is it desirable that they should thus preoccupy the field? I am writing from a stand-point among the women, but I might write quite as strong an appeal for help for our brethren. Indeed, I see not how our work can go on another year without more men. I do not believe Mr. Montgomery can endure another year like this; and Mr. Trowbridge feels that he ought to be able to spend much more time in the out-stations.

"We held our communions last Sabbath, and twenty were received to the First Church, and eleven to the Second."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

MAY, 1870.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Ellsworth. Mrs. and Miss Phelps,
for support of a pupil for one year in
Miss Dean's school, Ooroomiah, 23 00
Otisfield. Mrs. W——, .. 2 00—30 00

NEW HAMPSHIRE.		
Tamworth. "A Friend,"	1 00	
VERMONT.		
Brattleboro, West. From "F.,"	5 00	
Rutland Aux. By S. B. Flack, \$5, a friend, by Mrs. J. C. Tyler, \$5,	10 00—15 00	
MASSACHUSETTS.		
Andover Aux. By Mrs. E. C. Pearson,	12 50	
Barre. Rhoda A. Dickinson,	4 50	
Boxford. Mrs. H. T. Park, constituted L. M. by her son,	25 00	
Boston. Park st. ch., by Mrs. Simpson (\$25 of wh. from Miss Adeline Lincoln, to const. her mother L. M.), \$125; Phillips ch., add'l, by Mrs. Drake, \$3; Mount Vernon ch., Mrs. Bradley and Mrs. Dommatt, \$1 each, \$2; Shawmut ch., Mrs. Munger, \$1; Union ch., by Mrs. Charles Scudder, \$25; Highland ch., add'l, by Mrs. Howell, \$4.50;	160 50	
Cambridgeport. Mrs. Tilton, subscription,	1 00	
Cambridge. Shepard ch. Aux., to const. Mrs. Stephen Farwell and Mrs. William Bates L. M.'s,	54 50	
Chelmsford, North. Rev. and Mrs. B. F. Clark, to const. Miss Emma F. Ting, of Cambridgeport, L. M.	25 00	
Everett. Mrs. Albert Bryant, to const. herself L. M.	25 00	
Fitchburg. Mrs. Stephen W. Dole, to const. Clara A. Clark L. M.	25 00	
Groveland. To const. Miss Sarah Tuttle L. M.	25 00	
Hadley. 1st Cong. ch., S. S. donation to mission fund for Miss Porter's school, China,	30 00	
Hadley, South. Mt. Holyoke Seminary Aux., to const. Miss Mary C. Townsend, Miss Annie Dearborn, Miss E. M. Bardwell, Miss Louise F. Cowles, Miss Susan Bowen, Miss Alice W. Gordon, Miss Helen M. Savage, Miss Anna M. Hood, Miss Mary P. Burgess, Miss Mary O. Nutting, Mrs. Mary A. Foster, all of Mount Holyoke Seminary, Mrs. Esther E. Thompson, of Amherst, Mrs. L. F. Garvin, of Londsale, R. I., Miss Elvira Cole, of Stark, N. H., Miss Mary L. Carpenter, of Monson, Miss Mary T. Carter, of Lowell, Miss Mary C. Gore, of La Harpe, Ill., Mrs. Ithriel Lawrence, of South Hadley; also Mrs. William F. Draper, of Andover, by a friend, and Mrs. James W. Gordon, of Auburndale, by her daughter, Miss Alice W. Gordon, L. M.	505 00	
Lawrence. Elliot ch. Aux., to const. pastor's wife, Mrs. H. E. Snow, L. M.	25 00	
Lincoln. "The Cheerful Givers," \$5; "Silver Wedding" present, to const. Mrs. A. H. Farrar L. M., \$25;	30 00	
Longmeadow. From S. Pyncheon, \$10; Sabbath-school, to support a girl at Marsovan school, Miss Bliss teacher, \$35;	45 00	
Lynn. Mrs. James D. Farnsworth, Peabody. Mrs. Mary A. Gardner, to const. herself L. M.	5 00	
Plymouth. Mrs. Jane B. Gordon,	25 00	
Pittsfield. South Cong. ch. s. s., for Mrs. Edwards, Natal, Africa,	15 00	
Quincy. Mrs. G. Hollister,	1 00	
Tyuro. Mrs. Blake and Mrs. Noble, \$1 each,	2 00	
Uxbridge Aux. Young Ladies' Miss'y Society, for pupil at Ooroomlah,	25 00	
Weymouth Aux. By Miss H. P. Vickery, Treasurer,	30 00	
Wellesley. Mrs. Nathaniel Dana, to const. Mrs. George M. Adams, of Portsmouth, N. H., L. M.	25 00—1,146 00	
CONNECTICUT.		
Colchester Aux. By Mrs. Wheeler, add'l, \$3, and 35 cents by two little children,	3 35	
Eastford. Rev. S. Clark, to const. Mrs. William H. Brown, of Chicago, L. M.	25 00	
Greenwich Aux. Miss Lizzie H. Cris-ty, Secretary,	50 00—78 35	
NEW YORK.		
Bergen, North. Mrs. E. B. Talcott, with \$10 prev. ack'd, to const. herself L. M.	15 00	
Mount Morris Aux. Miss L. H. Ford, Secretary,	11 50	
Poughkeepsie. Mary H. Sterling, with \$10 previously given, to const. herself L. M.	15 00	
Rochester Aux. \$55 of wh. from Mrs. Samuel Hamilton, to support a pupil in Miss Seymour's school at Harpoot, and to const. Miss Julia A. Hamilton L. M.	60 50	
Spencerport. Cong. ch., Ladies' Society, for girl at Harpoot Seminary,	30 00	
Western N. Y. "A Friend," for one girl three years, at Harpoot Seminary,	100 00—232 00	
PENNSYLVANIA.		
Philadelphia. Branch Society, of wh. from twelve ladies \$1 each, Mrs. Mary B. Coan, \$4, Mrs. C. Burnham, \$4, grandchildren of Mrs. (Rev.) Joel Fisk, to const. her L. M., \$25, Deacon James Smith, to const. Mrs. John Edmands L. M., \$25, Mrs. John McLeod, \$10, Mrs. B. Hart, \$5, Mrs. J. N. Southworth, \$5, to const. Mrs. John McLeod L. M., "C. A. L.," \$25, to const. Mrs. (Rev.) William Goodell, L. M., Mrs. Edward Webb, Glasgow, Delaware, \$5;	125 00	
Patterson. Mrs. M. H. Foley,	5 00	
Pittsburg. Welsh s. s., to support a girl at Ooroomlah,	29 00—159 00	
OHIO.		
Springfield. M. Mowatt, for Mission fund,	2 00	
Windham Aux. By Miss J. E. Treat, to const. Mrs. James Shaw (who had given \$5 previously), L. M.	20 00	
Youngstown Aux. By Mrs. P. T. Caldwell, Treasurer,	15 35—37 35	
MICHIGAN.		
Concord. Ladies of Pres. ch., to const. Mrs. A. M. Shaw L. M.	25 00	
SANDWICH ISLANDS.		
Honolulu. Donation from Mrs. Henry Dimon, to const. Mrs. L. H. Gulick, Miss Margaret Flaxman, Miss C. F. Atherton, and with \$10 previously given by Seminary, to const. also Miss Elizabeth F. Brigham L. M.	91 80	
Subscriptions and donations for month, \$1,805 50		
Quarterlies for month,	134 72	
Total for May,	1,940 22	
N. B. Address Mrs. HOMER BARTLETT, Treasurer, 60 State Street, Boston, after June 1st, and until further notice.		
◆		
RECEIPTS OF THE WOMAN'S BOARD OF MIS- SIONS FOR THE INTERIOR.		
MAY, 1870.		
Mrs. J. V. Farwell, Chicago, Treasurer.		
ILLINOIS.		
Chicago. Union Park Miss'y Ass'n, \$146.10 (of which from Mrs. Luman Moody, \$10, Mrs. Prof. Fisk, \$5, Mrs. Almida Bliss' daughters, \$5, Mrs. S. C. Bartlett, \$5); 3d Pres. ch., for support of two Bible-readers, \$78; 2d		

Pres. ch., Mrs. Eugene Pike (with prev. contribution, to const. herself L. M.), \$15; Mr. Simmons, to const. Mrs. Mary Simmons L. M., \$25; Ladies' Miss'y Society, \$26.50; Tabernacle Cong. ch., Ladies' Miss'y Society, \$10; Wicker Park Cong. ch., Young People's Mission Circle, towards education of pupil in Miss Smith's school, Madura, \$6;	306 60
<i>Evanston.</i> Aux. Society (of wh. \$25 to const. Mrs. F. E. Bradley, L. M.),	68 32
<i>Perry.</i> Woman's Miss'y Society,	10 00
<i>Lake Forest.</i> Pres. Sabbath-school, for support, for one year, of Mariam, pupil in Miss Proctor's school, Aintab,	40 00—424 92

MICHIGAN.

<i>Dezter.</i> Missionary Band of Cong. church,	15 70
<i>Forest City.</i> Pres. church,	3 75
<i>Grand Blanc.</i> Ladies' Miss'y Society of Cong. church,	5 00
<i>Jackson.</i> Woman's Miss'y Society, (of wh. \$50 to const. Mrs. Mary R. McNaughton and Mrs. William M. Bennett L. M's), towards salary of Miss Dean, Oroomiah,	150 00
<i>Southfield.</i> "Busy Bees" of Pres. Sabbath-school, \$2; Woman's Miss'y Society, to be applied for scholarship in Miss Dean's school, \$6;	8 00—182 45

WISCONSIN.

<i>Menasha.</i> Woman's Miss'y Society, Auxiliary,	8 15
<i>Wausau.</i> Auxiliary Society,	17 50—25 65

IOWA.

<i>Cedar Rapids.</i> Woman's Miss'y Society, to const. Mrs. D. W. C. Rowley L. M.	25 00
<i>Fairfield.</i> Auxiliary Society,	23 00
<i>Grinnell.</i> Cong. ch., towards salary of Miss Hillis, \$25.24; Woman's Miss'y Society, to const. Mrs. H. B. Scott, Mrs. J. A. Crane, Mrs. Frances S. Rouse, Miss Maude M. Little, L. M's, and for salary of Miss Hillis, \$100; Iowa College, Society of Christian Inquiry, towards salary of Miss Hillis, \$57;	182 24
<i>Muscataine.</i> Young Ladies' Mission Circle, with prev. contribution to const. Miss Mattie Hill L. M.	7 30
<i>Orford.</i> Woman's Miss'y Society,	18 42
<i>Vinton.</i> Woman's Miss'y Society of Pres. ch.	14 00
<i>Wheatland.</i> Woman's Miss'y Society (of wh. for school at Tirupuvanam, India, under Rev. T. B. Penfield, \$15),	22 00—291 96

OHIO.

<i>Ashtabula.</i> Woman's Miss'y Society,	46 00
<i>Mansfield.</i> Ladies' Miss'y Society of 1st Cong. ch., 2d quarterly payment of salary of Miss Beach, Philipopolis,	94 00
<i>Milan.</i> Ladies' Miss'y Society, towards salary of Miss Taylor, Madura,	25 00
<i>Oxford.</i> Western Female Sem'y, towards furnishing a room in Harpoot Seminary, or for other purposes,	42 00—207 00
	1,131 98

MISCELLANY.

THE "REFORMERS" AT BOMBAY.

MR. HARDING wrote from Bombay March 16th: "The moral courage of our so-called reformers in Bombay has been again tested and found wanting. Not long ago a Hindoo of high position made a dinner, at which several from other castes were present, and also one native Christian. This latter person, originally a Brahmin, is a native lawyer, who studied many years in England, and while there united with the Church of England; but he seems to have very little sympathy with true Christianity. The majority of the party were Brahmins, and most of them have long been prominent in all movements for reform and progress. This dinner was probably designed as a slight innovation, but everything was arranged so as to have the appearance of orthodoxy. The food was cooked and served up by Brahmin servants; the native Christian was placed far away at one end of the room, and the others were arranged at suitable distances, beyond the reach, it was supposed, of contamination. But not so thought the conservatives! As soon as this occur-

rence was known to the community generally, a large meeting was called, and a committee of investigation was appointed. The offense was shown to be, that all the guests had received food from the same waiters, whereas those who were not Brahmins ought to have had separate waiters. As the host was responsible for this arrangement, it was decided by the committee that he alone should do penance, or receive an atonement, which in this case was the drinking of water that had been poured upon an idol. At a second public meeting, however, it was decided that not only this one but all who had thus eaten should be subjected to the same humiliation; and when the alternative was presented, either to receive this atonement or be expelled from caste, they chose the former.

"A simple, foolish act, one might call it—the drinking of water poured upon an idol; yet by submitting to this they would virtually sanction, and declare their adherence to both idolatry and caste. They had long professed their disbelief in both these systems; some of them are men of great learning, and for years they

have been recognized as leaders in the reform party; yet, having no true loyalty to God and to right, they decide to drink the filthy water, and so, at the expense of real manliness and a good conscience, they come back into caste, and the tree so fair to look upon yields 'but leaves only.'

"As yet we see very little that is hopeful among the so-called reformers of Bombay, and it becomes more and more evident, that without the power of God's word and spirit there can be no real reformation. The grosser forms of heathenism may disappear before advancing civilization, but without the entrance of that word that giveth light, these hearts will remain just as false and as base as before. May these passing events lead us to rely more implicitly upon that divine power. We surely have no reason to distrust it. Not a few, from every caste, have been won by the truth as it is in Jesus; and these conquests will go on, if we are faithful, until we hear

"That song of triumph which records
That all the earth is now the Lords."

BIBLIOGRAPHICAL.

Memoir of the Rev. John. Scudder, M. D. Thirty-six years a missionary in India. By Rev. J. B. Waterbury, D. D. New York: Harper and Brothers. 12mo, pp. 307.

THE fact that Dr. Scudder died fifteen years ago (in January, 1855), will not prevent the interest of many in this memorial of one so devoted in the Master's service in India, and the father of so many missionary sons. Dr. Waterbury says, in his short preface: "It is hoped that this small tribute to his memory — imperfect in many respects as it must be — will serve to keep alive the remembrance of one whose self-denial and self-consecration in the holiest of causes have never in modern times been exceeded, and but seldom equaled. An example like this cannot fail to act favorably on the Christian church."

MEETING IN BEHALF OF THE BOARD.

THE customary meeting of anniversary week in behalf of the A. B. C. F. M., was held at Tremont Temple, Boston,

on the evening of Thursday, June 2d, Rev. Rufus Anderson, D. D., in the chair. Prayer was offered by Rev. Dr. Kirk, a brief statement was made by Secretary Treat, and addresses of much interest were delivered by four missionaries, — Rev. M. P. Sanders, of Ceylon, Rev. B. G. Snow, of Micronesia, Rev. H. A. Wilder, of the Zulu mission, and Rev. L. H. Gulick, M. D., from the Sandwich Islands. The audience was large, and the impression decidedly good.

EMBARKATION.

REV. J. Y. LEONARD and wife, and Miss Eliza Fritcher, of Marsovan Station, Western Turkey, and Miss Caroline E. Bush, of Rochester, N. Y., going to join the Harpoot station, Eastern Turkey, sailed from New York, May 28th, for Liverpool, on the way to their fields.

DEATHS.

IN Syria, April 26th, Fannie Gertrude, infant daughter of Rev. I. N. and Mrs. Mary E. Lowry, of the Tripoli station, Syria mission.

Mrs. Ball writes from Grand Rapids, Wisconsin, announcing the death of her husband, Rev. Jasper N. Ball, aged 44. Mr. Ball joined the mission to the Armenians in 1853, and was stationed first at Cesarea, and then at Yozgat. In 1861 he returned to the U. S. on account of the sickness of his wife, who died in 1863. Having married again, he returned to Turkey, sailing November 26, 1864, and was now stationed at Adrianople. His own health failing, he came a second time, last year, to his native land, but has cherished some hope, until recently, of being able once more to engage in the work abroad; yet when told that he could not recover, "with a peaceful, satisfied expression of countenance, he replied, 'So he giveth his beloved sleep.'" Calmly, peacefully, sending messages of love to absent friends, remembering the missionaries, and that mission work to which he had consecrated his life, and saying, "It is but a little way over," he passed away, June 6th, and was buried at Grand Rapids, June 8th.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.	
Freeport, Mrs. Sarah A. Hobart,	30 00
Scarborough, 1st Cong. ch. and so.	20 00—50 00
Kennebec county.	
Richmond, Cong. ch. and so.	45 00
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so., of which from Charles Clapp, Jr., to const. Rev. E. N. PACKARD, Evans-ton, Illinois, H. M., 50;	156 06
Newcastle, 2d Cong. ch. and so., quarterly collection,	7 00
Wiscasset, Cong. ch. and so. m. c.	6 69—169 75
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Hammond st. Cong. ch. and so.	148 50
Waldo county.	
Belfast, 1st Cong. ch. and so.	30 00
York county.	
Wells, B. Maxwell,	20 00
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	463 25
—, "Erro,"	10 00
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	473 25
Legacies.—Wells, Mrs. Hannah Gooch, add'l, by Joseph Dane, Ex'r,	
	1,000 00
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	1,473 25

NEW HAMPSHIRE.

Grafton county.	
Haverhill, 1st Cong. ch. and so.	48 93
Piermont, Tithes, A. L. M.	20 00
Plymouth, Cong. ch. and so. (of wh. m. c. for May, 5.45),	19 53—88 46
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	28 35
Francesstown, Israel Batchelder,	10 89
Hollis, Cong. ch. and so.	43 75
Manchester, a friend,	25 00
Merrimack, 1st Cong. ch. and so.	46 25
Mount Vernon, Cong. church, avails of gold beads,	6 27
Nashua, Pearl st. Cong. ch. and so. m. c.	
	9 42
New Boston, Pres. church,	93 50
Pelham, Cong. ch. and so.	68 00
Temple, Cong. ch. and so.	29 00—365 43
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so. m. c., 2 months,	30 00
Fisherville, Lyman Harris,	10 00
Northfield and Tilton, Cong. ch. and so., annual coll	32 89—72 89
Rockingham county.	
Auburn, Cong. ch. and so.	4 00
Exeter, 1st Cong. ch. and so. m. c.	12 37—16 37
Strafford county.	
Centre Harbor, Cong. ch. and so.	6 00
Dover, 1st Cong. ch. and so.	97 35
Gilmanton Centre, Cong. ch. and so. m. c.	20 00
Tamworth, a friend,	10 00—133 35
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	678 50
VERMONT.	
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so. 37.60; North ditto, 32.52;	70 12
St. Johnsbury, East, Cong. ch. and so. collections, 4 months,	40 00—110 12
Orange county.	
Thetford, Cong. ch. and so.	23 80
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. m. c., May,	5 00
Greensboro, Cong. ch. and so.	16 83
Irasburgh, Cong. ch. and so. m. c.	3 50
Troy, C. A. Hibbard,	50—25 83

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Hartford, White River Cong. ch. and so. m. c.	33 00
Norwich, J. G. Stimson,	100 00
Sarcon, Cong. ch. and so.	43 15
Woodstock, 1st Cong. ch. and so., bi-monthly collection,	16 16—192 31
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	352 06
Legacies.—Sheldon, Mrs. Sally Wooster, add'l,	
	300 00
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	652 06

MASSACHUSETTS.

Barnstable county.	
Chatham, Cong. ch. and so.	9 00
Falmouth, 1st Cong. ch. and so. coll.	219 62—223 62
Berkshire county.	
Becket, 1st Cong. ch. and so.	5 00
Pittsfield, "A friend,"	4 00—9 00
Boston and vicinity.	
Boston, Old South ch. and so.	7,968 86
Union ch. and so. 7,767.68; Sab-bath-school, 49;	7,816 68
Park st. ch. and so.	4,332 73
Mount Vernon ch. and so.	3,258 31
Shawmut ch. and so.	2,962 00
Central ch. and so.	2,940 85
Eliot ch. and so.	1,854 32
Vine st. ch. and so.	1,589 00
Phillips ch. and so.	1,437 85
Maverick ch. and so.	910 10
Highland ch. and so.	517 83
Berkeley st. ch. and so.	302 72
Chambers st. ch. and so.	224 14
Salem and Mariners' ch. and so.	182 00
Springfield st. ch. and so. m. c., to December 31, 1869,	132 31
E st. ch. and so.	83 21
Trinity ch. and so., Neponset, m. c.	20 00
Shawmut Mission School,	60 00
Old Colony Mission School,	55 00
Mount Vernon Mission,	16 64
A lady, 500; a friend, to constitute CHARLES A. READ, Jr., Newton, H. M., 100; "W." 6; other donations and legacies, particulars of wh. have been acknowledged,	
	8,531.83;
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	9,137 83
Acknowledged elsewhere,	
	45,832 38
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	40,167 17
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	5,665 21
Chelsea, Winn. Cong. ch. and so. m. c.	
	35 30—5,700 51
Essex county.	
Andover, Seminary chapel congregation, in part, 450; R. L. 15;	465 00
Lawrence, Eliot Cong. ch. and so. 130; N. Jewett, to const. Rev. L. Z. FERRIS, H. M., 50;	180 00
Methuen, 1st Cong. ch. and so., 87.72, less express, 25c.;	87 47—732 47
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Amesbury, B. B.,	6 00
Amesbury and Salisbury, Union Evan. ch. and so.	7 90
Newburyport, Belleville Cong. ch. and so.	380 57—394 47
Essex'co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c., May,	61 38
Lanesville, Cong. ch. and so.	21 50
Lynn, 1st Cong. ch. and so. m. c.	20 53
Marblehead, "Thank-offering from a friend,"	1 00
Middleton, Cong. ch. and so.	25 00
Peabody, a friend, for Gaboon Mis-sion,	10 00

Swampscott, 1st Cong. ch. and so. m. c.	12 50—151 91
Franklin co. Aux. Soc. Lewis Merriam, Tr.	
East Charlemont, T. S. S., Montague, C. H. Learned, add'l,	2 50 20 00—22 50
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Longmeadow, Cong. ch. and so. m. c.	35 14
Mittineague, Cong. ch. and so.	26 19
Monson, Cong. ch. and so. m. c.	35.84, R. Homer, 5;
Westfield, 1st Cong. ch. and so.	40 84
319.20; B. W. KNOWLES, to const. himself H. M., 100;	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	419 20—521 37
Amherst, Leavitt Hallock, Northampton, a friend,	5 00 25 07
Ringville, Unknown,	3 00
South Hadley Falls, Rev. R. Knight's Cong. ch. and so.	53 00—86 07
Middlesex county.	
Cambridge, Shepard Cong. ch. and so., in part,	597 60
Cambridgeport, Prospect st. Cong. ch. and so., annual coll., in part, 1,110.75; m. c. 9.72;	1,120 47
Concord, 2d Cong. ch. and so.	22 25
Lowell, Appleton st. Cong. ch. and so.	83 65
Medford, Mystic Cong. ch. and so., to const. C. E. GLEASON and JAMES GOWING, Jr., H. M.	205 25
Newton, Eliot Cong. ch. and so., annual coll.	1,119 00
South Natick, Mrs. E. Lincoln,	10 00
Sudbury, Evan. Union ch. and so.	75 00
West Newton, Cong. ch. and so., add'l,	3 00
Wilmington, Cong. ch. and so., annual coll. 116.82, m. c. 29.40, to const. CAROLINE E. BUCK, H. M.	146 22
Woburn, Thomas P. Carleton,	10 00—3,892 44
Middlesex Union.	
Assabet, Cong. ch. and so.	5 35
Fitchburg, Calv. Cong. ch. and so. m. c.	27 50
Pepperell, Evan. Cong. ch. and so.	15 00
Townsend, Ortho. Cong. ch. and so.	18 25—66 10
Norfolk county.	
Foxboro, Daniel Carpenter,	100 00
Jamaica Plain, Central Cong. ch. and so. m. c.	12 75
North Weymouth, Cong. ch. and so.	115 85
Randolph, Atherton Wales, for China, to const. MARY WALES FRENCH, H. M.	100 00
Sharon, Mrs. Darius Lothrop,	2 00
West Roxbury, South Evan. ch. and so. m. c.	42 10—372 70
Old Colouy Auxiliary.	
Middleboro, 1st Cong. ch. and so.	77 00
Taunton, and vicinity.	
Mansfield, Cong. ch. and so.	13 40
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Gardner, Mrs. S. B. Allen, to const. Mrs. ELISABETH A. WOOD, H. M.	100 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Webster, Cong. ch. and so.	53 10
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	
Milford, 1st Cong. ch. and so.	18 15
Millbury, 1st Cong. ch. and so., add'l,	27 00
Westboro, Mrs. Hannah A. Brigham,	2 00—47 15
	11,968 81
Massachusetts Home Miss'y Society, Income of Mrs. Osborne's legacy for propagating the gospel among the Indians of North America,	120 00
	12,088 81

Legacies.—Boston, Mrs. Mary Ann Hubbard, by J. M. Pinkerton, Adm'r, 1,000, less tax, 60; 940 00

Cambridge, Eliza Tyler, by John M. Tyler, Ex'r,	500 00
Charlemont, Rev. Aaron Foster,	50 00—1,490 00
	13,578 81

RHODE ISLAND.

Providence, Free Evan. Cong. ch. and so. 60; Mr. and Mrs. W. S. Merrill, for native helper in care Rev. A. Hazen, Sholapoor, Mahratta Mission, 100;	160 00
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CONNECTICUT.

Fairfield co. East Anx. Society.	
Stratford, G. Loomis,	2 50
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Darien Depot, "A friend,"	9 00
Norwalk, M. Darling,	3 00
Southport, 1st Cong. ch. and so.	227 30—239 30
Hartford co. South Conscience.	
Middletown, South Cong. ch. and so. 120; Jacob F. Huber, monthly donation, for Rev. T. B. Penfield's work, Madura Mission, 1;	121 00
Middlesex Ass'n. John Marvin, Tr.	
Killingworth, Cong. ch. and so. m. c.	12 30
Millington, Cong. ch. and so.	20 00—32 30
New Haven City, F. T. Jarman, Agent.	
1st Cong. church, D. W. Lathrop, 15; Davenport, Cong. ch. and so. m. c. 13.55; North Cong. ch. and so. m. c. 8.40;	38 96
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Lisbon, Cong. ch. and so.	5 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Woodstock, 1st Cong. ch. and so.	11 50
	448 58

Legacies.—Hartford, Elisha Sage, by E. E. Sage, Ex'r,	500 00
North Guilford, Julia C. Dudley, by J. P. Rossiter, Ex'r (less tax),	1,015 00—1,515 00
	1,963 58

NEW YORK.

Auburn and vic. H. J. Brown, Agent.	
Auburn, 1st Pres. ch. 300; Faculty and Students of Theol. Sem'y, to const. Rev. CHARLES H. H. WOLFF, H. M., 55.96;	355 96
Geneva and vic. W. H. Smith, Agent.	
Onondaga Valley, Pres. ch.	25 71
New York and Brooklyn Agency of the Board, Bible House,—	
Of wh. from Church of the Covenant, add'l, of wh. from D. H. McAlpine, 200, T. Denny, 100, Charles N. Talbot, 100, D. D. Lord, 50, W. H. H. Moore, 40, E. P. Griffin, 25, Henrietta P. Sprague, 25, E. Farnsworth, Jr., 10, 1,028.16; Madison Sqr. Pres. ch., add'l (of wh. from D. W. James, 500, Mrs. L. M. Howland, 100, S. N. Smith, 25, F. T. Wells, 10, Mrs. F. A. Lane, 10), 645; 14th st. Pres. ch., of wh. from Frederick Mead, to const. Mrs. JULIA A. BUTTON, H. M., 100), 535.73; 3d Pres. ch. m. c. 80.18; Mercer st. Pres. ch., add'l (F. C. Jones, with prev. dona., to const. RUSSELL L. JONES, H. M., 33.34; Mr. Homans, 10, R. B. Lockwood, 10; Mrs. C. Smith, 5), 58.34; Elm Place, Cong. ch. and so. 46.75; Washington Heights Pres. ch. m. c., May, 19.62; Dry Dock Mission of Mercer st. Pres. ch. (of wh. m. c. 3.24), 10.52; Union Theol. Sem'y, "A friend," 5; a friend of missions, 400; Rev. W. W. Atterbury, 50; a friend, 25; "A friend," 6;	2,910 30
	3,291 9

Arkport, Jarvis P. Case,	2 00
Clinton, "For one gone 'Home,'"	3 50
Cohoes, Pres. ch., to const. WILLIAM BURTON, H. M.	160 00
Crown Point, 2d Cong. ch. and so. m. c.	25 00
Cutchogue, Pres. ch.	15 00
Deposit, 1st Pres. ch. coll.	33 67
Durham, 1st Pres. ch. m. c. 10; L. A. Hull, 10;	20 00
Fairport, Cong. ch. and so.	48 05
Genoa, 2d Pres. ch.	10 00
Gloversville, "From a member of Albany Presbytery,"	50 00
Himrods, Mrs. Hester Ayres,	12 00
Holland Patent, Pres. ch.	30 13
Jamesport, Cong. ch. and so. m. c., for North China,	11 00
Kiantone, Cong. ch. and so.	12 00
McGrawville, Pres. ch., add'l,	5 00
Manchester, 1st Pres. ch.	26 00
Morrisville, Cong. ch. and so.	20 63
New Lebanon, Pres. ch. Eliza Wheaton,	5 00
New Village, Cong. ch. and so.	1 50
Ogdensburg, Rev. G. S. Boardman, D. D.,	10 00
Oswego, 1st Pres. ch.	44 89
Paris, Cong. ch. and so.	11 25
Parishville, Rev. B. Burnap,	5 00
Penn Yan, 1st Pres. ch.	305 00
Perry Centre, Cong. ch. and so.	31 00
Rensselaerville, Pres. ch.	13 00
Rock Stream, Pres. ch.	35 65
Rome, 1st Pres. ch. 89.65; John B. Jervis, 25;	114 65
Shelter Island, Pres. ch. 33.22; ack'd in June Herald as "Southold," by mistake.	
Steuben, Welsh Cong. ch. and so. m. c.	16 00
Sweden, Pres. ch.	12 75
Syracuse, Rev. L. S. Hobart,	10 00
Unadilla, Pres. ch.	5 15
Union Centre, "Friend of Missions, for purchase of Testaments," etc.,	1 00
Union Corners, Mrs. Sarah Willis,	20 00
Walton, 1st Cong. ch. and so.	43 00
Waterloo, Pres. ch., 90, less exc., 25c.	89 75
Yonkers, 1st Pres. ch. m. c.	12 30—1,275 87
	4,567 84
Legacies.—Geneva, Rev. M. P. Squier, add'l, by Mrs. C. Squier, Ex'x,	110 00
	4,677 84
NEW JERSEY.	
Colt's Neck, Miss Ashley, to send the gospel to the Indians,	5 00
Englewood, Pres. ch. m. c.	191 12
Orange, Valley Cong. ch. and so. m. c. 11.05; Miss Isabella Johnston, 20; a friend, 2;	33 05
Plainfield, 2d Pres. ch.	190 00
South Amboy, A. Blodgett,	4 00
Vineland, 1st Pres. ch., 2 mos. coll's,	14 00—437 17
PENNSYLVANIA.	
By S. Work, Agent, at Philadelphia.	
Norristown, Pres. ch.	72 68
Northumberland, Pres. ch.	23 50
Philadelphia, Kensington, 1st Pres. ch. 282.20; Olivet Pres. ch. 85;	
Cedar st. Pres. ch. 6.38; Rev. E. J. P. 10;	383 58—479 76
Birmingham, Pres. ch.	14 54
East Springfield, Mrs. B. H. Wales,	5 00
Farmington, Pres. ch.	2 68
Lock Haven, G. B. Perkins,	4 81
Minersville, Welsh Cong. ch. and so.	13 20
Nelson, Pres. ch.	6 43
Philadelphia, Central Cong. ch. and so. 83.85; "J. D. L.," monthly contribution, with prev. dona., to const. Mrs. A. P. GOODELL, H. M., 50;	138 85
Pine Grove, Pres. ch.	10 00
Waymart, Pres. ch.	15 00—210 51

690 27

DISTRICT OF COLUMBIA.

Washington, 4th Pres. ch., Rev. John C. Smith, D. D., to const. Rev. JOHN L. FRENCH, H. M.	50 00
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ALABAMA.

Mobile, G. Horton, 30, Mrs. E. Horton, 10, Miss M. L. Horton, 10;	50 00
Montgomery, Plymouth Cong. Mission Church,	7 30—57 30

OHIO.

By William Scott, Agent, at Cincinnati. Cincinnati, 2d Pres. ch. m. c., 6.10; 2d German, Pres. ch. 4; 6th Pres. ch. m. c. 3;	13 10
College Hill, Mrs. Eleanor McMillan,	50 00
Elizabeth and Berea, Pres. churches,	18 00
Moscov, Pres. ch.	6 50—87 60
Homer, Pres. ch.	17 40
Hudson, Western Reserve College ch. (in part), 30; C. Cutter, 10;	40 00
Lowellville, Pres. ch.	6 00
Maumee City, Mr. and Mrs. George L. Weed,	30 00
Poland, H. J. Clark,	10 00
Ripley, Pres. ch. m. c.	7 50—110 90
	198 50

INDIANA.

Evansville, Walnut st. Pres. ch.	539 35
Greencastle, Rev. W. A. Bosworth,	1 00
Indianapolis, 2d Pres. ch., in part,	150 00
Kentland, Pres. ch.	7 00
Rockville, Pres. ch.	50 88—743 23

ILLINOIS.

Centralla, Pres. ch.	5 00
Chesterfield, Cong. ch. and so.	8 65
Chicago, New England Cong. ch. and so. 171.47; 1st Cong. ch. and so. m. c. 24.31; 8th Pres. ch. m. c. 16.27; Nathaniel Norton, to const. AUGUSTA A. NORTON, H. M., 100;	312 05
Elmwood, Mrs. Lydia Hotchkiss,	3 00
Geneva, Cong. ch. and so., in part,	34 89
Greenwood, Cong. ch. and so.	21 70
Lawn Ridge, Cong. ch. and so.	10 00
Kewanee, Cong. ch. and so.	43 00
Mount Sterling, 1st Pres. ch.	29 55
Poplar Grove, Cong. ch. and so.	12 50
Providence, Cong. ch. and so.	21 15
Sandwich, Cong. ch. and so., m. c. 2	52
Summer Hill, Cong. ch. and so.	9 05
Sycamore, Cong. ch. and so.	18 00
Woodburn, Cong. ch. and so. annual coll., in part, of which from R. R. Tompkins, with prev. donation, to const. Mrs. SUSAN TOMPKINS, H. M., 50;	70 05—601 41

MICHIGAN.

—, a friend, by Mrs. J. K. Greene,	1 00
Ann Arbor, 1st Cong. ch. and so., annual coll., to const. LORIN MILLS, H. M., 100; Pres. ch. 12;	112 00
Brooklyn, Pres. ch.	10 00
California, Pres. ch. m. c.	10 00
Detroit, D. G.,	10 00
Edwards Mine, J. H.,	1 00
Erie, Pres. ch.	5 00
Kalamazoo, Cong. ch., Salmon Hunt,	10 00
Menomonee, a friend,	32 00
Port Huron, H. A. Beach,	3 00
Utica, Cong. ch. and so.	12 00—206 00

MINNESOTA.

Blue Earth City, 1st Pres. ch.	26 33
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IOWA.

Cedar Rapids, Pres. ch.	11 50
Chester, Cong. ch. and so.	15 00
Davenport, Edwards Cong. ch. and so.	28 70
Des Moines, Plymouth Cong. ch. and so.	94 00
Vinton, Pres. ch. m. c.	5 92—155 12

WISCONSIN.

Beloit, Edward Burrill, per Treasurer American Bible Society, balance of avails of land (prev. received 25.01),	114 00
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Hartford, Cong. ch. and so., balance,	60
La Crosse, 1st Cong. ch. and so., annual coll.	39 00
New Chester, Cong. ch. and so. 2.35, Rev. J. W. Perkins and wife, 1.50;	3 85
New London, Cong. ch. and so.	13 25
Racine, 1st Welch Cong. ch. and so.	11 53
Sheboygan, a friend,	1 00
Sun Prairie, Pres. ch.	3 55
Tafton, Cong. ch. and so. m. c., for May,	5 00
Trempealeau, Cong. ch. and so.	10 00—201 78

MISSOURI.

St. Joseph, Westminster Pres. ch.	20 00
St. Louis, 11th st. Pres. ch. m. c.	8 00—28 00

KANSAS.

Olathe, J. Eastman,	1 00
Salina, Pres. ch.	10 00—11 00

OREGON.

Astoria, Cong. ch. and so. m. c., 2 mos.	7 50
Forest Grove, Cong. ch. and so. m. c.	5 00—12 50

CALIFORNIA.

Oakland, 1st Cong. ch. and so. (50 gold),	57 25
San Francisco, Peter Carter,	1 00—58 25

FOREIGN LANDS AND MISSIONARY STATIONS.

China, from Ti-Chi, per Rev. C. A. Stanley,	45
Englaud, Liverpool, Daniel James, "in memory of a beloved daughter, now deceased,"	1,000 00
India, Ahmednuggur, Rev. S. R. Wells,	10 00—1,010 45

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Maine, Ellsworth, Mrs. and Miss Phelps, for a pupil at Oromiah, one year,	28 00
Massachusetts, Loungmeadow, Cong. s. s., for a pupil in care Miss Flavia Bliss, Marsotau, 35; South Hadley, 1st Cong. s. s., for Miss Mary H. Porter's school, Peking, China, 30; Uxbridge, Young Ladies' Miss'y Society, for a pupil at Oromiah, 25;	90 00
Pennsylvania, Pittsburg, Welsh s. s., for a girl at Oromiah,	29 00—147 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	1,095 02
	1,242 02

MISSION SCHOOL ENTERPRISE.

MAINE.—Gray, Cong. Society, 2.50; Litchfield Corner, Cong. s. s. 1.10; Minot, Cong. s. s. 6.75; Newcastle, 2d Cong. s. s., for Rev. C. H. Wheeler's school, Harpoot, 17.34; Norridgewock, Cong. s. s. 43; North Bridgton, Cong. s. s. 18.80;	88 99
NEW HAMPSHIRE.—Hancock, Cong. s. s. 14; Haverhill, 1st Cong. s. s. 11.54; Kensington, Cong. s. s. 19; Mason, 11.43; Orwell, Cong. s. s., for a school in Madura Mission, 22.50; Poultney, Lady Huntington Miss'y Society, of Ripley College, for boy in training-school, Amanzimote, Zulu Mis-	79 09
VERMONT.—Bridport, Cong. s. s., for a teacher, 43.45; Dummerston, Cong. s. s. 3; Georgia, children of Rev. C. C. Torrey, 85c.; Granby, Cong. s. s. 30; Greensboro (Cong. s. s. 9.24, E. and H. Wild, 3.19), 12.43; Orwell, Cong. s. s., for a school in Madura	

sion, 21.15; Westhaven, Cong. s. s. 2.55; West Randolph, Cong. s. s. 22;	157 93
MASSACHUSETTS.—Beverly, a friend, "avails of Miriam's ring," for Mrs. Edwards' school, Zulu Mission, 5; Boston, Fanny Munger's missionary-hox, for a little orphan girl in Mrs. Bissell's school, Ahmednuggur, 5; Deerfield, Ortho. Cong. s. s., for a Zulu boy in training-school, Amanzimote, 30; Everett, Mercy Whitecomb, for student in Male Seminary, Oromiah, 25; Granby, Cong. s. s. (for student at Harpoot, Turkey, 30, ditto at Batticotta, Ceylon, 40), 70; Hadley, Russell Cong. s. s., for a school at Abeih, Syria, 40; Sharon, Cong. s. s., for school in India, 25;	200 00
CONNECTICUT.—Harwinton, Cong. s. s., proceeds from produce raised in "missionary gardens," 20.35; New Haven, Mrs. T. D. Woolsey, 2; Westport, Cong. s. s. 26;	43 35
NEW YORK.—Fairport, Cong. s. s. 14; Kiantone, Cong. s. s. 2; Medina, Pres. ch. 15; Meridian, Pres. ch. 2; Versailles, Cattaraugus Reservation, Sylvia P. Joslyn, 2; Wilson, Pres. s. s., for a school in Madura, 52;	87 00
NEW JERSEY.—Newark, Young People's Missionary Society of South Park Pres. ch., for the Japan Mission, 100; South Amboy, A. Blodgett, 1; Vineland, 1st Pres. s. s., for schools in charge Rev. M. P. Parmelee, Erzroom, Turkey, 45.88;	146 88
PENNSYLVANIA.—Philadelphia, Central Cong. s. s. 35; Wharton st. Pres. s. s. 30;	65 00
DISTRICT OF COLUMBIA.—Washington, Mrs. Annie S. F. Banfield, for education of a boy in Persia,	30 00
TENNESSEE.—Lookout Mountain Educational Institutions, m. c. for pupil at Oromiah,	10 00
OHIO.—Ashtabula, Pres. s. s., for school of Rev. H. J. Bruce, Mahratta Missiou, India, 25; Athens, Pres. s. s., for Rev. J. K. Greene's school, Broosa, Turkey, 12.50;	37 50
INDIANA.—Aurora, Pres. s. s., for a native preacher in Persia, 100; Rockville, Pres. s. s. 17.15;	117 15
ILLINOIS.—Batavia, Cong. s. s., for Mrs. Bissell's school, Mahratta Mission, India, 20.80; Granville, Cong. s. s. 8; Providence, Cong. s. s. 6.35; Summer Hill, one class in Cong. s. s. 2.60;	37 75
MICHIGAN.—Bronson (little Egbert's legacy, 84c.; Egbert's mother's memorial offering 5.65), 6.49; Ypsilanti, Pres. s. s., Mrs. Matthew's class, for schools at Uantwalumi, Natal, South Africa, 10;	16 49
MINNESOTA.—Spring Valley, Cong. s. s.	4 20
IOWA.—Tabor, Cong. s. s., for a pupil in Miss Hattie Townshend's school, Ceylon,	21 80
WISCONSIN.—Appleton, Mrs. J. F. Atkinson's s. s. class, for a pupil in Mary Porter's school, Peking, China, 27.50; Whitewater, Cong. s. s., for a pupil in care Sarah Pollock, Madura Mission, 10;	37 50
CANADA (Province of Ontario), St. Catharines, 1st Pres. s. s., for a pupil in Persia, 40 gold,	45 80
	1,231 43

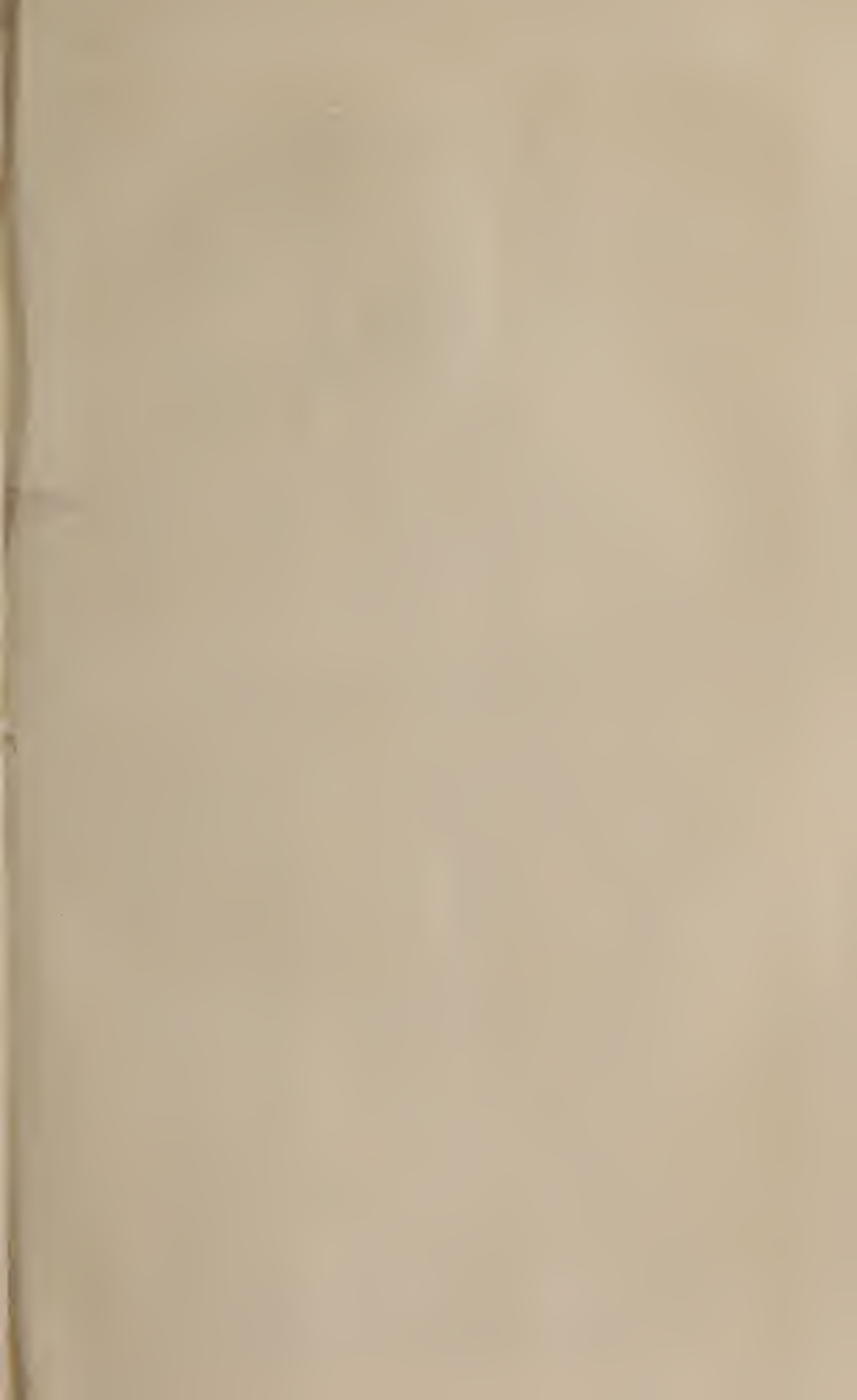
Donations received in May, 25,732 78
Legacies, " " " 4,415 00

830,147 78

☞ Total from Sept. 1st, 1869, to May 31st, 1870, \$312,755 79

Albion, N. Y. Ladies of 1st Pres. ch., clothing (valued at \$84.57) for Zulu Christians, in care of Rev. H. A. Wilder.

Keeseville, N. Y. Ladies of Pres. ch., box of clothing, etc. (valued at \$42), for Zulu Christians, in care of Rev. H. A. Wilder.



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